

5. j. 4
A SHORT
TREATISE:

Contayning all the prin-
cipall grounds of Christian
RELIGION.

By way of Questions and Answers,
*very profitable for all men, but
especially for householders.*

The third Impression.



LONDON,
Printed by THOMAS
SNODHAM 1619.

3
Lawrence Dyer

5. j. 4



THE
T
th
for
seen
of
pop
drie
imp
folle
mat
wit
gin
oug
be
the
som
to
ma



TO THE CHRISTIAN Reader.



WE offer here vnto thy view (good Christian Reader) the principles of RELIGION, with a short Exposition vpon the same; for the explanation of what may seeme difficult, the confirmation of the Truth professed against poperie, and the inforcing of sundrie duties of weighty and great importance. The method wee haue followed is plaine and naturall, the matter wholsome, but not adorned with flowers of eloquence. We begin with the maine end, that all men ought to aime at: because there can be no motion but for some end, as there can be no effect but from some efficient. Thence we proceed to the meanes whereby the ende may be attained: for it is in vaine

To the Christian Reader.

to propound an end vnto our selues,
if either the way be impossible, or
imperfect; if either it cannot be
knowne, or do not leade to the frui-
tion thereof. In the meanes we con-
sider, whence direction is to be ta-
ken, and what is to be learned: and
there we shew what, and who God
is, how wee must conceiue of him,
why hee ought to be worshipped,
what couenant he made with *Adam*
in the time of innocencie, and how
Adam by transgression fell, and
plunged himselfe, and his posterity
into woe and miserie vnspeakable,
intolerable, and eternall. In the
next place we lay downe the meanes
that God hath ordained for mans
recouerie: And there is handled,
what Christ is, what hee hath done
for vs, how we are made partakers of
his benefits, how faith is wrought,
and increased in vs, and what obe-
dience wee owe to God in Christ,
who is the obiect of Christian reli-
gion.

To the Christian Reader.

gion. And because the godly in this course of Christianity are compassed about with infirmities, subiect to many failes, and assaulted with many tentations, which might discourage and turne them out of the way: Therefore we haue added, what course a Christian should take to grow in grace, how he may be preserved from falling, how he should recouer after his fall, and of what priuiledges the godly are, or may be partakers in this life. And in the last place, the blessednesse of the Saints after this life is ended, is touched in few words; whereby the sufficiencie of the meanes is manifested: For as it is a way prescribed of God; so it leadeth vs vnto God, the first, chiefe, and al-sufficient Good. Our desire herein is to teach the simple Christian, how hee may grow from grace to grace, and from faith to faith: and to further such godly householders, as desire

To the Christian Reader.

to instruct and traine vp their children and seruants in the information and feare of the Lord; but want leisure or abilitie to furnishe themselves, out of larger and more learned Treatises. For their sakes wee haue adventured to compile this poore treatise, and to make it common; that they might haue some helpe at hand, whereby they might be confirmed in the truth against the vaine cauils of the Papists, and the better inabled to informe them that be committed to their charge. If any such shall vouchsafe to make vse of this booke, wee would desire him to marke, and obserue these few things. First that the letters, *a*, and *b*, and *c*, &c. set over the Answer, doe direct, what part of the answer the Testimonies of Scripture alleaged doe serue to confirme. And the figures 1. 2. 3. &c. doe intimate what words, or which parts of the answer, are explained in

To the Christian Reader.

in the Exposition. Secondly, in teaching the Questions and Answers, take the paines to search into the proofes which are alleaged for confirmation of the matter; and if the same thing, word for word, be not found in the verses of Scripture cited, then be pleased further to enquire what reasons or arguments may be drawne from the place, to proue what is intended. This wee commend, because it is a course be-houefull for the obtayning of well grounded knowledge, the getting of stedfast and assured faith and comfort, and growing to be familiarly acquainted with the word. Thirdly, in reading the Exposition of euery answer, take notice what is deliuered by way of explication or confirmation, and what reasons, and how many, are brought to proue any point. Thereby a man shall be inabled to referre that which hee heareth in the publike assemblie, or
rea-

To the Christian Reader.

readeth in other learned bookes, to some head, apply it to right purpose, treasure it vp safely in memorie, for vse in the time of neede, and haue in readinesse to answere the gainsayers. Lastly, because in such a multitude of quotations it cannot be, but some will be mistaken; if in the places quoted thou finde not that which makes to the purpose, looke into the *Errata*, and see whether it be not there amended, and before thou begin to reade, take notice of, and amend especially these more grosse ouersights in the printing. Page 102. line 21. for resisting; reade resting. Page 102. line 24, for voide, reade, good. Page 147. line 3. for, is sealed, reade, is not sealed. Page 174, line 11. insert, We may not vow.

Thus heartily desiring and hoping (good Reader) that thou wilt make vse of these directions giuen, profitably to guide thee through
this

To the Christian Reader.

this small worke; wee commit thee
to God, and the word of his grace,
who is able to direct, and safelie
leade thee vnto eternall happinesse;
crauing that if thou receiue benefit
from God vpon the pervsall of this
simple Treatise, thou be carefull to
poure out thy soule vnto God for
vs, that he would enrich vs with his
grace more and more, for the glory
of God, the good of his Church,
and the comfort of our
owne soules.

(::)

A Generall

A GENERALL TABLE
of the chiefe and principall
heads of Doctrine handled
in this Booke.

VVHat it is to glorifie God, & why man should
be carefull thereof continually. pag. 1. 2. and
120. 121.

Why euery man should be carefull of his salua-
tion. pag. 2. 3.

The word of God alone doth teach the way to
life eternall. pag. 3. 4.

The word of God is now fully contained in
writing, and is called the Scripture, and the holy
Scripture pag. 4. 5.

The Scripture is given by inspiration. pag. 5. 6.

Of the bookes of holy Scripture. pag. 6. 7.

Arguments by which it may be proued, that the
Scriptures are the word of God: & rules to be ob-
serued for the vnderstanding thereof. pag. 7. 8. 9. 10.

Of the testimonie of the Church. pag. 11. 12. 13.

Of the constancie of the Saints. pag. 13. 14.

Of miracles wrought to confirme the truth. pag.
14. 15.

Of the antiquitie of Gods word. pag. 15.

Of the stile of Scripture. pag. 16. 17. 18. 19.

Of the efficacie of the word of God. pag. 19. 20.
21. 22.

Of the sweete harmonic and consent of holy
Scripture. pag. 22. 23. 24. 25.

Of the heavenly doctrine intreated of in Scrip-
ture. pag. 25. 26. 27.

The end of the Scripture, is diuine. pag. 27. 28.

The

THE TABLE,

The testimonie of the Scripture it selfe is sufficient to proue that it is of God. pag. 28. 29.

The testimony of the Spirit is necessary and sufficient to assure and perswade the heart, that the Scriptures are of God. pag. 29. 30.

Rules to be obserued concerning the testimonie of the Spirit. pag. 30. 31.

What is the diuine authoritie of the Scripture, pag. 32-33.

The Scripture is the rule of faith and manners, pag. 33.

How the Scripture is necessary. pag. 33-34.

The Scripture is pure. p. 34. perfect. p. 34. 35. and plaine. pag. 36.

Of the end why the Scriptures were written, p. 37.

All men ought to reade the Scriptures. pag. 38.

Of the translation, and interpretation of the holy Scriptures; and what rules are to be obserued therein pag. 39. 40. 41.

The knowledge of God and Christ is necessary to saluation. pag. 42. 43.

This knowledge is easie, excellent, sound, sufficient and comfortable. pag. 43.

Arguments whereby it may be proued that there is a God, pag. 44. 45. 46. 47. 48. 49.

What God is. pag. 50.

God is one in essence, but in persons three, p. 50.

What a person in Trinitie is, and how the three persons are distinguished. pag. 51 52.

What a propertie in God is. pag. 53.

Of Gods wisdom. pag. 53. power, pag. 54. goodnesse, graciousnes, iustice, mercie, perfection and blessednes. pag. 54. 55.

Of Gods glory, and how it is manifested, p. 56.

Of Gods decree, pag. 56. of election and reprobation.

THE TABLE.

bation.pag.57.58.59.

Of creation.pag.59.60.

Of prouidence.pag.60.61.

Of the prouidence of God in euill.pag 61.62;

Of Angels.pag 62.63.

Man was good by creation.pag.63.

The image of God in man what it is, and wherein it consists.pag 63.64.65.

Of sundry priuiledges which man enioyed in the state of innocencie.pag.65.

Of the couenant which God made with man in the estate of innocencie.pag.66.67.

Adam by transgression fell from God.p.67.68.

The sinne of *Adam* was wilfull and exceeding great.pag.68.69.

All men by nature are dead in sinne. pag. 70. 71.72.73.

All the actions of a naturall man are odious vnto God.pag.73.

What things are required in a good worke. pag.74.

Why the least sinne doth deserue euerlasting death.pag.74.76.

Of blindnes of minde, hardnes of heart, &c. pag 75.76.

Of mans recovery by Christ.pag.77.78.

Of Christs person.pag.79.80.81.

Christ is our Mediator both as God and man. pag.82.83.

Christ suffered in soule as well as in body. p.84.

Of Christ his death, and the differences betwixt it, and the death of the Martyrs.pag.85.86.

Of Christs resurrection, ascension, and sitting at the right hand of the Father.pag.86.87.

Christ is our Prophet, Priest and King.pag.88.

Of

THE TABLE.

Of his prophetick office; and the manner how he hath, and doth execute the same. pag. 88. 89. 90. 91. 92.

Differences betwixt the priesthood of Christ, and the priesthood of Aaron. pag. 92. 93. 94.

Of the functions of Christs priestly office, and the properties of his intercession. pag. 94.

Of Christs kingly office, and the functions thereof. pag. 95. 96. 97. 98.

Christ is the only head of his Church. p. 80. 81.

Of the benefits of Christs death, resurrection, ascension, and intercession. pag. 98. 99. 100.

How the knowledge of a mans miserie by nature, and recouerie by Christ, will worke in the heart of him whom God will saue. pag. 100. 101.

The properties of true thirst. pag. 102.

Of the nature, object, author and instrument of iustifying faith. pag. 102. 103. 104. 105. 106.

Of Catechising, and the benefits thereof. pag. 104. 105.

The benefits of hearing the word preached. pag. 10. 107.

How we must heare if we looke to profit. pag. 108. 109. 110.

What it is to apply the word vnto our selues. pag. 110.

Of Prayer, the parts thereof, and encouragements thereunto. pag. 111. 114.

Prayer must be made to God alone, in the name of Christ. pag. 112. 113.

Angels or Saints departed doe not present our prayers before God. pag. 113.

Libertie to pray is a speciall priuiledge. p. 107.

Of Confession of sinnes. pag. 114.

Of Petition, and things required therein. pag.

THE TABLE.

115. 116. 117.

Motives to thanksgiving, and things required therein. pag. 117. 118.

An exposition of the Lords Prayer. pag. 119. to 134.

The benefits of observing how wee speede in prayer. pag. 134. 135. 136.

Rules to be observed therein. pag. 134.

Sometimes wee aske and receive not, because we aske amisse pag. 136. 137.

Why God for a time denies what we aske. pag. 137.

None can pray with hope to speede, but they that depart from iniquitie. pag. 138.

Prayer for the dead unlawfull and vncharitable. pag. 139. 140.

Of publike prayer. pag. 141.

Of priuate prayer in the familie, or by a mans selfe alone. pag. 142.

Of the signification of the word Sacrament. pag. 143.

None may administer the Sacraments, but onely the Ministers of the Word. pag. 143.

Of the Sacraments in generall. p. 144. 145. 146.

There be onely two Sacraments in the New Testament. pag. 146. 147.

Of Baptisme. pag. 147. 148. 149. 150.

Of the Lords Supper. pag. 150. 151. 152. 153. 154. 155. 156.

The danger of vnworthy receiuing. p. 157. 158.

What graces are required in them who come vnto this holy table. pag. 158. 159. 160. 161.

The weake in faith should not absent themselves from this heavenly banquet. pag. 161. 162.

How we ought to be affected in receiuing this Sacrament

THE TABLE.

Sacrament. pag. 162. 163.

What wee must doe after we haue receiued.
pag. 164.

Of admonition. pag. 165. 166.

Of excommunication. pag. 166. 167.

Of reading or hearing the Scriptures read, and
the benefites thereof. pag. 167. 168.

Of meditation, what it is, and the benefites
thereof. pag. 168. 169.

Of religious conference, and after what man-
ner we must conferre. pag. 169. 170. 171. and 172.

Of an holy Fast. pag. 170. 171. 172.

Of an holy Feast. pag. 172. 173.

Of a religious vow. pag. 173. 174. 175.

Faith cannot be fruitlesse. pag. 175.

The principall worke of faith is the purifica-
tion of the heart. pag. 175.

Of the spirituall combat. pag. 176.

Of sundry other fruits of faith. pag. 177. 178.

Rules to be obserued for the right vnderstan-
ding of the Decalogue. pag. 179. 180. 181.

Our obedience is to be performed vnto God in
and through Iesus Christ. pag. 182. and 183.

An exposition of the ten Commandements.
pag. 182. to 217.

No man in this life is able perfectly to keepe this
law. pag. 217. 218.

Wee must not omit the doing of good altoge-
ther, though we cannot doe it in that measure
that God requireth. pag. 218.

What means a man should vse to grow in grace.
pag. 219.

Of examination, and the benefites thereof.
pag. 219.

Of iudging our selues. pag. 220.

THE TABLE.

Of watchfulnes; what it is, and why it is necessary and profitable. pag. 220.

Of redeeming the time. pag. 221.

Why, and how, faith is to be preserved. p. 221. 222.

Of the Christian armour, pag. 222. 223.

Of the many and great priuiledges that God affords to his children in this life. pa. 223. to 229.

All the Godly doe not enioy their priuiledges, and the hindrances thereof. pag. 229.

How a man should bridle and reforme his vn-ruly passions. pag. 229. 230.

How a man should ouercome his tentations to distrust. pag. 230. 231. 232. 233.

A man may haue faith that fees not comfort. pag. 232. 233.

The fruites of the Spirit doe not alwayes appeare in the faithfull. pag. 235. 236.

The danger of securitie, of leauing our first loue, and of a relapse. pag. 236.

Such as haue fallen into some grosse sinne after repentance, should not vterly despaire. pag. 238.

How a man should rccouer out of a relapse. pag. 237.

Of the state of the godly as soone as this life is ended. pag. 239.

Of the miserie of the wicked after this life. pag. 240.

Of the day of iudgement, and generall resurrection. pag. 240. 241. 242. 243.

Of the eternall perdition of the wicked, and the euerlasting blessednes of the Saints after the day of iudgement. pag. 244. 245. 246.

FINIS.



A
Short Catechisme,

*with an Exposition upon
the same.*

Q **W**HAT ought to be the chiefe,
& continuall care of euery
man in this life?

A. To^a glorifie^r God,
and^b saue his^r soule. a 1 Cor. 10. 31.
b Act. 16. 30. 31. Matth. 16. 26.

Expos. 1. Gods glory, that is, his sur-
passing worthines, cannot be encreased,
nor fully manifested, Ex. 33. 20. because
he is most perfect. Psal. 16. 2. and infinite,
Iob 22. 2. and 35. 7. God is said to glori-
fie himselfe when he makes his excellen-
cie to appeare. Numb. 14. 21. Psal. 72. 19.
Ezeck. 43. 2. Angels and men glorifie
him when they extoll his greatnes, and
testifie their acknowledgement of his
glory, Luk. 2. 14. Reu. 14. 7. Ex. 15. 2.
Here then to glorifie God, is inwardly
in heart, Rom. 4. 20. 1 Cor. 6. 20. and

outwardly in word and action. Matth. 5. 16. 1. Pet. 2. 12. to acknowledge God to be such a one as he hath reuealed himselfe. Reu. 4. 9. 11. Psalm. 29. 1. 2. and 50. 23. Of glorifying God, man should be most carefull: for God is the beginning from which, and the end vnto which, all things doe tend. Rom. 11. 36. his glorie is in it selfe most excellent. Exod. 33. 18. 19. Psal. 148. 13. most deare to him. Exo. 7. 4. 5. Esa. 42. 8. and 48. 11. the supream end of all diuine reuelation. Ephes. 2. 7. of all his workes. Eph. 1. 5. 6. Prou. 16. 4. Exod. 9. 16. Psal. 50. 15. Ioh. 11. 4. 40. of mans life. Psal. 6. 4. 5. and seruice. Zach. 7. 5. 6. Psalm. 101. 1. Ioh. 3. 28. 29. and all meanes furthering the same, are auailable to mans saluation. Rom. 4. 20. 21. Ier. 13. 16. Matth. 2. 2. 1. Sam. 2. 30. Psal. 50. 23.

2. To take care for our saluation, is so to liue here, that we may liue with the Lord hereafter. Phil. 2. 12. 2. Pet. 3. 11. 14. The saluation of the soule is most pretious. Psal. 49. 8. cannot be obtained without care. Act. 2. 37. 1. Cor. 9. 24. Matth. 7. 13. Luk. 13. 24. and he is euer mindlesse of Gods glory, that is carelesse of his eternall

eternall happineſſe. Eph. 2. 12. Ioh. 5. 44. and 7. 18. Alſo eternall life is a durable treaſure. Luk. 12. 33. and 16. 9. 10. 1. Tim. 6. 17. 18. all worldly things are vaine, vn-certaine, and tranſitorie. Matth. 6. 19. Pſal. 73. 18. 19. the ſoule came from God and is after a reſtleſſe manner carried to ſeeke, and deſire communion with God, and a deſire to be happie is naturally planted in the hearts of all men, by God himſelfe; therefore we ſhould carneſtly ſet our affections vpon things that are aboue. Col. 3. 1. 2. Phil. 3. 3. 12. 13. 14 and infinitely deſire the enioying of Gods preſence in heauen, for he is infinite in goodnes, the higheſt of all things that are to be deſired.

Q. Whence muſt we take direction to at-taine hereunto?

A. Out of the word of God alone.
c Ioh. 20. 31.

Expoſ. 3. God onely can giue the crown of glory. 2. Tim. 4. 8. 1. am. 1. 12. he alſo is the authour, object, and end of true religion. Gen. 18. 19, Act. 18. 25. 26. Ioh. 6. 29. therefore none but he can reueale the way how wee ſhould obtaine that euerlaſting inheritance. Pſal. 16. 11. Pro.

2.6.9. For the nature of God is incomprehensible, his will and workes are vnsearchable. Heb. 11. 6. Deut. 4. 4. 6. and 29. 29. Heb. 11, 3. No man hath knowne the Father but the Son, and he to whom the Sonne hath reuealed him, Ioh. 1. 18. Matth. 11. 27. and the Gospell is an hidden misterie, 1 Cor. 2. 7. 10. Rom. 16. 25. 26. so that we can knowe nothing of God, vntill God himselfe manifesteth it vnto vs, Psal. 103. 7. and 147. 19. 20. By the word of God, we vnderstand the will of God reuealed to reasonable creatures, teaching them what to doe, beleecue, and leaue vndone, Deut. 29. 29.

Q. What call you the word of God?

A. The d holy Scripture⁴ immediatly inspired, which is contained in the bookes of the Old and New Testament. d 2 Tim. 3. 16.

Expos. 4. This word of God hath heretofore beene diuersely made known. Heb. 1. 1. as by inspiration, 2 Chro. 15. 1 Esa. 59. 21. 2 Pet. 1. 21. Ingrauiing in the heart, Rom. 2. 14. visions, Numb. 12. 6. 8, Act. 10. 10. 11. Apo. 1. 10. Dreames, Iob 33. 14. 15. Gen. 40. 8. Vrim and Thummim, Numb. 27. 21, 1 Sam. 30. 7. 8. Signes,

with an Exposition upon the same. 5

Signes, Gen. 32. 24. Exod. 13. 21. Audible voice, Exod. 20. 1. 2. Gen. 22. 11. 15. and lastly by writing, Exod. 17. 14. This word so revealed, is by excellency called the Scripture, Gal. 3. 22. Ioh. 10. 35. and the holy Scriptures, Rom. 1. 2. in respect of God the Author, Act. 1. 16. and 4. 25. the holy pen-men, Luke 13. 28. 2 Pet. 1. 21. the matter, 1 Tim. 6. 3. Tit. 1. 1. and end thereof, Rom. 15. 4. 2 Tim. 3. 17. The truth of God was delivered to the Church in writing, Deut. 31. 9. Hos. 8. 12. Rev. 2. 1. that it might be preserved pure from corruption, 1 Pet. 1. 12. 13. 15. be better conveyed to posteritie, Jer. 36. 27. 28. Deut. 31. 9. be an infallible standard of true doctrine, and determiner of all controversies, Esa. 8. 20. Mal. 4. 4. Deut. 17. 11. that our faith might be confirmed beholding the accomplishment of things prophesied, 1 King. 13. 2. comp. 2 King. 23. 16. Act. 17. 10. 11. and for the more full instruction of the Church, the time of the Messias ever drawing on, Mal. 4. 4. or being come, Luke 1. 2. 3.

5. To be immediately inspired, is to be as it were breathed, and to come from

the Father by the holy Ghost, without all meanes. And thus the holy Scriptures were inspired both for matter, and words. Luk. 1. 70. 2. Pet. 1. 21.

Q. What are the bookes of the Old Testament?

A. Moses, and the Prophets, c Luk. 24. 27.

Expos. 6. All the books of holy Scripture, giuen by God to the Church of the Iewes, are called the Lawe. Luk. 16. 17. Ioh. 1. 2. 3. 4. and the Prophets. Rom. 1. 2. and 16. 25. 26. because they were written by holy men, stirred vp, sanctified, and inspired of God, for that purpose. 1. Pet. 1. 11. Heb. 1. 1. But ordinarily they are comprised vnder these two heads, the lawe and the Prophets. Matth. 22. 40. Act. 13. 15. Matth. 7. 12. or the lawe of Moses and the Prophets. Act. 28. 23. or Moses and the Prophets, Ioh. 1. 45. Luk. 16. 29. Moses being distinctly named from the rest, because he was the first and chiefe of the Prophets: as the Psalmes are mentioned particularly. Luk. 24. 44. because they are the choyce and flower of all other Scripture.

Q. Which are the bookes of the new Testament?

Testament?

A. Mathew, Marke, Luke, and the rest,
as they follow in our Bibles.

Q. How may it be prooved that those
bookes are the word of God, immediately in-
spired by the holy Ghost to the Prophets and
Apostles?

A. By the ¹testimonie of the Church,
²constancie of the Saints, ¹⁰miracles
^hwrought to confirme the truth, and the
¹¹Antiquitie therof. f 2. Pet. 1. 19. g Rev.
6. 9. h 1. King. 17. 24. Ioh. 3. 2. 1. Ier. 6. 16
Heb. 13. 8.

Expos. 7. It is very expedient and ne-
cessary, that all Christians, of age and
discretion, should knowe that the
Scriptures are the very word of God, the
immediate and infallible truth of God,
that is to be receiued, obeyed and belee-
ued. For thereby we are the better fitted
to heare, reade, and receiue the word
with attention, ioy, reuerence, submissi-
on. Act. 10. 33. and assurance of faith,
which being a diuine grace must haue a
diuine foundation. 2. Tim. 3. 15. 16.
1. Ioh. 5. 9. and being certaine must haue a
sure ground, euen the word of God. Ioh.
5. 46. Eph. 2. 20. Rom. 4. 18. Also it mini-
sters

sters no small comfort in affliction and temptation that we know whom wee haue trusted, 2. Tim. 12. Act. 5. 29. This must be knowne not by opinion, or probable coniecture, which may deceiue, but by certaine and distinct knowledge, whereby we conceiue of things certaine certainly as they are, and are assured that we conceiue of them none otherwise then as they are; that we may be able to stop the mouthes of Atheists and Papists, who carpe against the truth. 2. Cor. 13. 3. We come not to the vnderstanding hereof by sense, or discourse of reason: this matter is to be discerned and beleeued by faith.

But for the fuller clearing of the point, sundry rules are to be obserued, both concerning faith, and concerning the Scripture it selfe. 1. Distinction must be made, betweene certaintie of faith, and certaintie of sense or sight. Things beleeued, in themselues are more certaine then things seen, but they are not alwaies so apprehended by vs. Certainty of sight excludes doubtings, so doth not certainty of faith, it is sufficient that it preuaile against them. Gen. 15. 6. 8. 1. Cor. 13. 9.

with an Exposition upon the same. 9

12. Iud. 6. 36. 37. 38. 2. Implicite faith, by which wee confusedly belecue, that such bookes are the word of God, not vnderstanding the sense of them, is to be distinguished from explicite faith, which is euer ioyned with a distinct and certain vnderstanding of the thing beleueed. Ioh 3. 2. 10. 3. Historicall faith, which stands in the certainty of the mind, & beleuees God speaking in his word, must be distinguished from iustifying and sauing faith, which containes the perswasion and confidence of the heart, whereby we not onely beleuee the word of God to be the chiefe truth; but also doe embrace it, as containing the chiefe good of man. Iam. 2. 19. Ioh. 5. 35. Heb. 6. 11. & 10. 22. Eph. 3. 12. for all things in Scripture are not alike to be beleueed, neither doe the same arguments serue, to beget each faith. 4. Concerning the Scripture, wee must put a difference betweene the doctrine therein contained, and the writing: for the signe is for the sense, and the knowledge and faith of both is not alike necessarie. The doctrine was euer necessary to be beleueed, the manner of reuealing was not alwayes. Ioh. 8. 24. 5. Of doctrines,

doctrines, some are simply necessary to salvation, containing the maine grounds and chiefe heades of Christian Religion; others are expositions, or amplifications of the same, very profitable, but not of such necessitie. 1. Cor. 3. 12. 13. Col. 2. 18. 19. Phil. 3. 15. 6. A distinction is to be put betweene the Scripture generally considered, in respect of the manner of revealing, and between the number and order of the Bookes: it being one thing to beleue that the will of God is now fully and wholly committed to writing; another that this is the distinct order, and precise number of Bookes. 7. Also it is one thing to beleue, that God is the author of this or that Booke; another to beleue that it was written by this or that Scribe or Amanuensis; so that a difference is to be made between the chiefe Authour of a booke, and the Instrument thereof. 1. Cor. 12. 3. Mat. 10. 20. 8. The substance of doctrine necessarie to salvation contained in Scripture, is to be beleued with an expresse, historicall, and saving faith; but the number and order of bookea is to be beleued with faith historicall.

8. By

8. By the Church we vnderstand not the Pope, whom the Papists call the Church virtuall; nor his Bishops & Cardinals met in a generall Councell, whom they call the Church representatiue; but the whole company of belceuers, who haue professed the true faith; whether those who receiued the bookes of holy Scripture from the Prophets and Apostles, or those who liued after. Vnder the name of the Church we comprehend not the Prophets and Apostles, as they were immediately chosen and called to be the penmen of holy Scripture; for they wrote not as men in the Church, but aboue the Church. The Church of the Iewes professed the doctrine, and receiued the Bookes of the old Testament, and testified of them that they were diuine. To whose testimony these things giue force: 1. To them were committed the Oracles of God. Rom. 3. 2. 2. In great miserie they haue constantly confessed the same, when as by the onely denying thereof, they might haue been partakers both of libertie and rule. 3. Notwithstanding the high Priests and others persecuted the Prophets whiles they liued, yet they recei-

received their writings as propheticall and diuine. 4. Since obstinacie is come to Israel, notwithstanding their great hatred to the Christian religion, the holy Scripture of the old Testament, is kept pure and vncorrupt amongst them, even in those places which doe evidently confirme the truth of Christian religion. Esa. 53. 3. 4. 5. &c. The Christian Church hath embraced the doctrine of God, and received the bookes both of the Old and New-Testament. To whose testimonie two things giue waight: 1. their great constancie. 2. their admirable and sweet consent: for in other matters we may obserue differences in opinions, in this a singular and wonderfull agreement. This testimonie of Christians is considered three wayes; 1. Of the vniuersall Church which from the beginning thereof vntill these times, professing the Christian religion to be diuine, doth also professe that these bookes are of God. 2. Of the seuerall primatiue Churches, which first received the bookes of the old Testament, and the Epistles written from the Apostles to them, their Pastors, or to some they knew, & after deliuered them
vnder

Under the same title, to their successors, and other Churches. 3. Of the Pastors and Doctors, who (being furnished with skill, both in the tongues and matters diuine,) vpon due triall and examination haue pronounced their iudgement, and approoued them to the people committed to their charge. This testimonie is of great weight and importance, profitable to prepare the heart, and to mooue it to beleue; of all humane testimonies whereby the authour of any booke that hath, is, or shall be extant, can be prooued, the greatest, both in respect of the multitude, wisdom, honestie, faithfulness of the witnesses, and the likenes, constancie, and continuance of the Testimonie it selfe. But this testimonie is onely humane; not the onely, not the chiefe, whereby the truth and diuinitie of the Scripture is confirmed, neither can it be the ground of diuine faith and assurance.

9. The Saints of God of all sorts and conditions, noble, base, rich, poore, learned, and vnlearned, old, yong, married, vnmarried, &c. haue suffered the most grievous torments, vsuall, vnvusuall, speedy, slowe, even what hell could inuent, or

mans

mans malice find out, for the defence of this truth. All these things a number numberles endured, and that with great constancie and ioy, euen with a cheerefull heart and merrie countenance, so that none can thinke they suffered out of weakenesse, pride, vaine-glorie, or discontent. This the patient suffering of the Martyrs is not a testimonie meerely humane, but partly diuine: for that courage, and cheerefulness which they shewed in the midst of all torments, was not from nature but from aboue.

10. Many and great wonders, such as Sathan himselfe cannot imitate, such as exceede the power of any, yea of all the creatures in the world, such as the most malicious enemies of Gods truth, could not denie to be diuine, hath the Lord openly wrought by the hands of Moses, the Prophets and Apostles, for the confirmation of this truth. Numb. 11. 9. and 20. 10. Exod. 19. 16. 1. King. 17. 24. Mark. 16. 20. Heb. 2. 4. Ioh. 5. 36, and 9. 30. 33. Act. 5. 12. These miracles were sufficient to confirme the diuinity of this truth, and writing, to them who were eye-witneses thereof. Heb. 2. 3. Ioh. 20.

with an Exposition upon the same. 15

20. Iudg. 2. 7. 10. The vndoubted and cleare narration of them, is to vs an inuincible argument thereof.

11. That which is most auncient, is most true and diuine, the purest religion is before all others; there must needs be a law before transgression, and a commandement giuen vnto man, before there could be place for the Deuill to tempt him. But the religion taught in Scripture is of greatest antiquitie; the doctrine of the creation and fall is the handled, in all other stories whatsoeuer is omitted.

2. How else?

A. By ¹² the ^k style, ¹³ efficacie, ¹⁴ sweete consent, ¹⁵ admirable doctrine, excellent ¹⁶ end, and the witness ¹⁷ of the Scripture it selfe. ^k Gen. 17. 1. Psal. 50. 1. Esa. 44. 24. Exod. 20. 1. 2. 1 Cor. 11. 23. Ioh. 3. 36. 1 Cor. 1. 23. Ioel. 1. 1. 2. ¹ Psal. 19. 8. Rom. 15. 4. Rom. 7. 7. Zeph. 2. 11. Zach. 13. 2. Act. 5. 39. Act. 9. 5. 20. 21. Phil. 1. 12. 13. Rom. 15. 19. 2 Cor. 4. 8. 9. 10. ^m Genes. 3. 15. and 49. 10. Esa. 9. 6. Dan. 9. 24. Matth. 1. 18. Act. 10. 43. ⁿ Pla. 119. 129. 138. 172. Deut. 4. 5. 6. ^o Ioh. 20. 31. P 2. Tim. 3. 16. 2. Pet. 1. 19.

C

Expos. 12.

Expos. 12. By the style of Scripture, we vnderstand not the externall superficies of words, but the whole order, character, frame, and comprehension, which fitly agreeth to the dignitie of the speaker, & nature of the argument, and is tempered according to the capacity and condition of them for whose sakes it was written. Indeed euery Prophet and Apostle almost, had a peculiar style; *Esay* is eloquent, sweet, and more adorned; *Salomon* accurate, *Jeremie* vehement, and more rough, *Amos* simple, but all are diuine. These things declare the maiestic of the style. 1. The titles that the author of holy Scripture doth iustly challenge vnto himselfe, which import independance of nature, *Exod. 3. 14.* supereminencie of power, and soueraigntie. *Psal. 50. 1. 2.* excellencie both of properties & workes, *Gen. 17. 1.* *Esa. 42. 5.* and *40. 12. 26. 2.* The manner vsed in teaching, commanding, promising, and threatening. Things aboue reason, hidden mysteries, such as exceed all humane capacitie, are vnfolded, without all argumentation or furniture of perswasion, *1. Cor. 2. 7.* and wee are required to vnderstand and be-
lieue

leeue them, relying vpon the truth and credit of the reuealer. In giuing the law, no proeme is vsed, but, Thus saith the Lord; no conclusion, but, The Lord hath spoken. Exod. 20. 1. 2. Commandements of which no reason can be rendered, are enioyned. Gen. 2. 17. and that which a naturall man would account foolishnes, is peremptorily and with great securitie required, Ioh. 3. 36. 1 Cor. 1. 23. 24. no argument being brought to perswade, or confirme, the equitie of those commands, but onely the will of the Commander. Promises aboue likelihood are made, to assure of performance; no reason is alledged, but, I the Lord haue spoken, Esa. 51. 22. and 52. 3. 4. and to encourage against difficulties and dangers present, diuine assistance is promised both as necessarie and sufficient. Ex. 4. 12. Ios. 1. 9. Ier. 1. 8. Esa. 43. 5. In the manner of threatning also, the like notes of the Diuinitie of the style may be obserued.

3. That without respect of persons, hee doth prescribe lawes to all men, priuate persons, and publike Magistrates, whole Kingdomes, and seuerall estates, commanding what is distastfull to their nature

ture, and forbidding what they approue, promising not terrene honour, but life euermlasting if they be obedient; threatening not with racke or gybbet, but eternall death if they disobey. *Joel. 1. 1. 2. Ioh. 3. 16. 1. Sam. 12. 25. 4.* That the Ministers of the Lord of Hosts doe require attention, faith, and obedience, to whatsoever they speake in the name of the Lord, whether it were prophesie, commandement, or rebuke; whether they called to repentance, and reformation of things amisse, or exhorted to obedience. *1. Cor. 11. 23. Mich. 1. 1. 2.* The low and humble manner of speech, vsed in holy Scripture, cannot iustly offend any man; for it was penned to the vse and behoofe both of the learned and vnlearned, *Rom. 1. 14.* though the phrase be plaine, the matter is high and excellent, profound and vnvterable. *Hos. 8. 12. Act. 2. 11.* Easinesse and plainnesse doth best besecme the truth: a pearle needs not painting, nor truth to be vnderpropped with forraine aides, it is of it selfe sufficient to vphold and sustaine it selfe: it becomes not the Maiestie of a Prince to play the Orator; and though the Scripture

with an Exposition upon the same. 19

ture be simple in word, it is great in power: no writings of Man, though neuer so well let forth, with wit, words, order, or depth of learning, can so inlighten the minde, moue the will, peirce the heart, or stirre vp the affections, as doth the word of God. Neither doe the Scriptures want eloquence, if the matter be well weighed; no writing doth, or can equalize them in pithinesse of prophesying, or feruentnesse of praying. The song of *Moses*, and the beginning of *Esay*, in varietie and force of eloquence, do farre exceed all autors, Greek & Latin; if comparison be made betwixt those places & whatsoeuer is most excellently indited by man, either in Greeke or Latin, you may easily discern, the one was written by a diuine, the other by an humane spirit.

13. The efficacy of this doctrine doth powerfully demonstrate the diuinitie thereof; for it conuerts the soule, inlightens the eyes, *Psa. 19.7.8.* discovers sinne, *Rom. 7.7.* conuinces the gainsaier, *2. Tim. 3.16.* killeth and terrifieth, *2. Cor. 3.6.* reioyceth the heart, *Psal. 119.8.* *Psal. 119.103.* quickneth, *Psal. 119.50.93.* and comforteth, *Rom. 15.4.* manifesteth the thoughts.

thoughts. 1. Corint. 14. 25. ouerthrowes false religions, casteth downe strong holds, and the whole kingdome of Satan, stoppeth the mouth of Oracles, destroies Idols. 2 Cor. 10. 4. Zeph. 2. 11. Zach. 13. 2. and remaines inuincible, notwithstanding all opposition. Act. 5. 38. 39. These things commend the efficacy of this word. 1. The nature thereof is opposite to the wisdom and will of a naturall man. 1. Cor. 1. 21. and 2. 14 Rom. 8. 6. and yet it hath preuailed. 2. It hath preuailed, not onely with the grosse and sottish Gentiles, who serued other Gods, Gal 4. 8. but euen with the most feirce and bitter enemies thereof. Act. 9. 5. 6. 20. 21. 3. The enemies who did oppose this truth, were many, mighty, and subtile; as principally the Deuill, out of his hatred against Gods glory, and mans saluation. Eph. 6. 12. Apo. 2. 10. and the Romane Emperours at his instruments, the rest of the world furthering, and the Iewes, stirring them vp; all which out of their loue to falschood and Idolatrie, and their malice against the Christian religion, did with incredible fury, and vigilancie, labour the vtter abolition of
this

this truth. Act. 4. 27. and 9. 2. Matth. 10. 18. 22 Ioh. 16. 2. Act. 13. 50. and 14. 2. 5. 19. 1. Thes. 2. 15. 16. 4. The persons whom the Lord did chuse to be publishers of this heavenly doctrine, were in number fewe, in outward appearance simple, rude, base, and weake; and sometimes also negligent. Matth. 4. 18. 19. 20. Luke. 6. 13. 2. Cor. 4. 7. 8. Matt. 13. 25. 5. These simple and weake men, subdued the world, by preaching the Crosse of Christ, and prescribing long suffering, and patience. 1. Cor. 2. 4. 1. Thes. 3. 4. Act 9. 16. 2. Tim. 3. 2. 6. The number of all sorts, ages, conditions, sexes, and nations who gaue credit to this doctrine, and confirmed the same with the losse of their liues, was innumerable. Apo. 6. 9. 10. 7. In short time a great part of the habitable world was conuerted and brought to the obedience of faith, so that Paul filled all places from *Ierusalem* to *Illyricum*, with the sound of the Gospel. Col. 1. 6. Rom. 5. 19. 8. The more the truth was persecuted, the more it did preuaile. Act. 8. 3. 4. Phil. 1. 14. 9. Though the Iewes were wasted with many and great slaughters, yet the Scriptures did still re-

maine safe, and intire in their custody, when the Hebrew language did lie almost vnkowne, and had perished altogether, had not the Lord provided for religion; then by the Iewes the deadly enemies of Christ, was the doctrine of Christian faith preserved. 10. To these we may adde, the dreadfull iudgements of God, which fell vpon the persecuters of the Christian faith; amongst whom, some were forced at their last gaspe, to acknowledge the diuinity of this word. All which things doe strongly confirme the propagation, defence, and conseruation of this truth and doctrine, to be admirable and of God.

14. The sweete and admirable consent which is found in all and euery part of Scripture, cannot be ascribed to any but the Spirit of God; each part so exactly agreeing with it selfe, and with the whole. Ioh. 5.46. This may sufficiently appeare, by comparing the propheties of the old Testament touching Christ, the calling of the Gentiles, and reiection of the Iewes, with the accomplishment of them, declared in the New. Gen. 3.15. and 12.4. and 49.10. Numb. 14.17. Dan. 9.25.

9.25. Matth. 1.18. Luke 1.55. and 24.27.
44. Act. 26. 22. Deut. 32.21. Mal. 1.10.
11. Psal. 2.8. and 110.2. Act. 11.18. Psal.
118.22.23. Matth. 21.42. Such exact
consent as here is to be found, is impos-
sible to be fained of men, or Angels, as
the things foretold were remooued
from their knowledge and finding out,
vntill they were reuealed. These consi-
derations giue strength to this argu-
ment. 1. The length of time in which
this writing continued, viz. from *Moses*
vntill *Iohn* which preuented all conceits
of forgery, since they were not written
in one, nor yet in many ages. 2. The mul-
titude of bookes that were written, and
of writers who were imployed in that
seruice. 3. The distance of place, in
which they were written, which did hin-
der that the writers could not conferre
together. Ier. 2.1.2. and 36.5. Ezeck. 1.1.
4. The silence of the aduersaries, who in
all that long space mentioned, whiles
the Scripture was in writing; could ne-
uer detect any thing in those bookes, as
false, or erroneous; whose silence is of
great weight in this case, because they
were eie-witnesses of those things which

our Saviour taught, did and suffered, according as it was prophesied of him, so that they know the prophesies, saw the accomplishment of them, and were acquainted with that which the Apostles had written. If the Prophets or Apostles, who wrote the same histories, doe seeme to dissent in any circumstances, this doth nothing derogate from their authority; for in themselves they differ not, the fault is our ignorance, and apprehension: by a right and iust interpretation, they may easily be reconciled; and the dissionancy which seemes to be amongst them in small things, doth free them from all suspicion of fraud; and their sweet consent in all matters of importance, doth conuince that they wrote by the guidance of the same Spirit. If they had all written one thing, they might seeme superfluous; if each a new history, there could appeare no steps of consent; when they relate the same story with the same circumstances, they haue their vse, one sometimes speaking more plainly then the other; and when they agree in matter, but seeme to dissent in circumstance, the truth is the more confirmed,

firm'd, an argument of fuller credit may be drawne out of that dissent; for as the Heathen man obserueth, too exact diligence is neither approoued of all, neither doth it want suspition. To this sweete agreement of holy Scripture with it selfe, it might be further added, that it agreeth with all other truth whatsoeuer; there is nothing true in Diuinity, which is false in Philosophie; nothing in Philosophie is repugnant to the truth in Diuinity, but it may be ouerthrowne by the principles of right and true Philosophie.

15. The matter intreated of in holy Scripture is diuine and wonderfull. It explicates vnto vs, the nature, properties, and high acts of God, purely and holily. It describes the person of Christ, so fitly, excellently, and conueniently, that if the mind of man consider it attentiuely, of necessity it must acknowledge, it doth exceed the reach of a finite vnderstanding. It discouers vnto vs the misery and corruption of man by nature, the incomprehensible loue of God in Iesus Christ towards man, that happy reconciliation (if we may so speake) of his iustice

fice and mercy by his infinite wisdom,
 ordaining Iesus Christ to be our Media-
 tor, and it vnfolds the couenant of grace
 which God made with man after his fall;
 all which can be drawn from no fountain
 but diuine reuelation. 1. Cor. 2. 7. 8. Eph.
 3. 4. 5. Col. 1. 26. The Scripture also con-
 taines the law of God, which teacheth
 the dutie of man, and that is wise and
 iust, the Gentiles themselves being iud-
 ges. Deu. 4. 5. 6. 7. In the precepts, diuerse
 notes of diuinity may be obserued; as
 1. The surpassing excellencie of the act,
 requiring that wee should denie our
 selues, and lead our liues according to
 the appointment of the Lord. Matth. 16.
 24. 25. Rom. 8. 12. 13. 2. The wonderfull
 equity that doth appeare in euery com-
 mandement. 3. The admirable strange-
 nes of some acts, which a naturall man
 would count foolishnes, yet perscribed
 as necessary. Ioh. 3. 36. and 8. 24. 4. The
 manner how obedience is required, viz.
 that it proceed from a pure heart, a good
 conscience, and faith vnfained. Deut. 6.
 5. 1. Cor. 13. 2. 1. Tim. 1. 5. 5. And the
 perfection of the law commaunding and
 allowing all good, but forbidding and con-

with Expo
 containg all
 whole focu
 the ten Co
 plaine, pu
 ading to a
 and reachin
 doe not a
 vs the iust
 potencie
 absolut
 The pr
 to the
 none
 alone
 he on
 etern
 are so
 ment
 ly the
 know
 diu
 L
 in
 u
 n

condemning all sinne and wickednes, of what kinde soeuer. Take a brieve veiw of the ten Commaundements, are they not plaine, pure, brieve, perfect, iust, extending to all, binding the conscience, and reaching to the very thoughts? and doe not all these things commend vnto vs the iustice, wisdom, holinesse, omnipotencie, omni-science, perfection, and absolute soueraignty of the lawgiuer? The promises and threatnings annexed to the Law, will suffer vs to acknowledge none other author of them but the Lord alone: for none can make them but he; he onely can giue eternall life, and inflict eternall condemnation. Moreover these are so set together with the commandements, as they can mooue none, but onely the conscience of him who doth acknowledge the Commandements to be diuine.

16. The end of the Scripture is diuine, viz. the glory of God, and the salvation of man, not temporall but eternall. The doctrines, precepts, prohibitions, and narrations, are all referred to the setting forth of Gods praise, which shewes that they are from aboue. Ioh. 7.

18. and 5.41. and 8.50.54. Gal. 1.10. And to speake truth, what is more equall then that all things should returne thither, whence they had their beginning? This word also doth point out vnto man what true blessednes is, and how he may be reconciled vnto God, being lost by sinne; which is a firme demonstration to prooue vnto vs the diuinitie thereof: for what is more agreeable to the wisdom, bountie, mercy, grace, & power of God, then to restore man fallen, and to make him partaker of eternall happinesse? and who can shew vnto man how hee may be admitted into Gods fauour hauing offended, or direct and lead him forward in the path of life, but the Lord alone? These arguments are of great force; whether they be seuerally or ioyntly considered, and doe as strongly prooue that the Christian Religion is, onely true, as any other reason can, that there was, is, or ought to be any true religion.

17. This testimonie of Scripture it selfe is most cleare, certaine, infallible, publique, and of it selfe worthy credit, it being the testimonie of the Lord himselfe, who is in all things to be beleeued.

But

But the external light of arguments, and testimonies brought to confirme and demonstrate, must be distinguished from the inward operation of the holy Ghost, opening our eyes to see the light shining in the Scripture, and to discern the sense thereof. 2. Cor. 1. 22.

Q. These reasons may conuince any, be he neuer so obstinate, but are they sufficient to perswade the heart hereof?

A. No: the testimonie of the ¹⁸ Spirit is necessarie, and onely all-sufficient for this purpose. q 1. Cor. 2. 14. r 1. Ioh. 2. 20. 27.

Expos. 18. By nature we are blinde in spirituall things, 1 Cor. 2. 14. Matth. 15. 14. though therefore the Scripture be a shining light, Psal. 119. 105. yet vnlesse our eyes be opened, Psal. 119. 18. Act. 26. 18. wee cannot see it, no more then a blind man doth the Sunne, Ioh. 1. 5. The Spirit is the author of supernaturall light and faith, 1 Cor. 2. 8. 9. Eph. 1. 17. 1. Ioh. 5. 6. 10. by the inspiration thereof were the Scriptures written, 2. Pet. 1. 21. the secrets of God are fully knowne vnto, and effectually reuealed by the Spirit, 1. Cor. 2. 10, the same law which is written
in

in the Scriptures, the Spirit doth write in the hearts of men that be indued therewith. Esa. 59. 21. Heb. 8. 10. For which reasons it must needs be, that the testimonie of the Spirit is all-sufficient to perswade, and assure the heart that the Scriptures are the word of God. To prevent mistaking therein, obserue these rules. 1. The Spirit of God doth assuredly perswade our consciences that the Scriptures are of God, by enlightning our eyes to behold the light, writing the law in our hearts, sealing vp the promises to our consciences, and causing vs sensibly to feele the effects thereof, 1. Cor. 2. 12. Luke. 24. 45. 1. Cor. 14. 37. Ier. 31. 33. 2. Cor. 12. 2. 1. Thes. 1. 5. with. 1. Thes. 2. 13. Act. 16. 14. 2. This perswasion of the Spirit, is more certaine then can be prooued with reason, or expressed in words: for things doubtfull may be prooued, but things in themselves most cleare and certaine, be aboue al prooffe and reason, as the shining of the Sunne needes not to be confirmed by argument to him that hath his eyes open to see the light thereof. 3. This testimonie of the Holy Ghost, is certaine and manifest to him that

that hath the Spirit, but priuate not publique, testifying onely to him who is endued therewith; but not conuincing others, not confirming doctrines to others. 4. This testimony of the Spirit is not to be seuered from the word, which is the instrument of the holy Ghost, and his publique testimonie. It is not therefore iniurious to trie the Spirit by the word of God, 1. Ioh. 4. 1. seeing there is a mutuall relation betweene the truth of the partie witnessing, and the truth of the thing witnessed; and the holy Spirit the author of the Scripture, is euery-where like vnto, and doth euery-where agree with himselfe. 5. The testimonie of the Spirit doth not teach or assure vs of the letters, syllables, or seuerall words of holy Scripture, which are onely as a vessell, to carie and conuey that heavenly light vnto vs, but it doth seale in our hearts the sauing truth contained in those sacred writings, into what language soeuer they be translated. Eph. 1. 13. 6. The Spirit doth not lead them in whom it dwelleth, absolutely and at once into all truth, but into all truth necessarie to saluation, and by degrees. Ioh. 16. 13. with Act. 1. 6. and. 11. 2.

so that holy men partakers of the same Spirit, may erre in many things, and dissent one from another in matters not fundamentall.

Q. What are the properties of the Scripture?

An. It is of ¹⁹ Divine^c authoritie, the rule ²⁰ of^t faith and manners, ²¹ v^v necessarie, ²² v^v pure, ²³ x^x perfect, and ²⁴ y^y plain. ^f 2. Tim. 3. 16. ^t Eccl. 12. 10. Gal. 6. 16. ^v Rom. 10. 14. ^{v^v} Psal. 12. 6. ^x Psal. 19. 7. ^y Prov. 8. 9.

Expos. 19. Such is the excellency of the holy Scripture, aboue all other writings whatsoever, 2. Tim. 3. 15. 2. Pet. 1. 19. that it ought to be credited in all narrations, threatnings, promises, or prophecies. 1. Tim. 1. 15. Heb 11. 11. 2. Pet. 1. 19. and obeyed in all commandments. Iob 22. 22. Ier. 13. 15. Rom. 1. 5. God the Author thereof. beeing of incomprehensible wisdom, Psa. 147. 5. great goodnesse, Exod. 18. 9. Psa. 34. 8. Rom. 11. 22. absolute power and dominion, Gen. 17. 1. Psal. 50. 1. 2. and truth, that can neither deceiue nor be deceiued. Rom. 3. 4. Tit. 1. 2. Heb. 6. 18. The authority of the Scripture doth onely and wholly

wholly depend vpon God the author of it; and therefore though one part may be preferred before another, in respect of excellencie of matter and vse, Cant 1.1. 1. Tim. 1.15. in authoritie and certaintie euery part is equall, and onely Scripture is of diuine authority, Gal. 1.8. Mat. 17.5. 1. Cor. 11.23.

20. The Scriptures are the word of Christ, Col. 3.16. whose word is vpright, Eccl. 12.10. Phil. 3.16. the first truth, Heb. 13.8. received by immediate, diuine reuelation, 2. Pet. 1.21. and deliuered to the Church; sufficient to make the man of God perfect in all good workes, 2. Tim. 3.16. 17. the treasury whence all doctrines must be taken, 1. Pet. 4.11. Act 26.22. Luk. 16.29. the touchstone whereby they must be tried, Act. 17.11. Esa. 8.20. without which, error in doctrine and manners is vnauidable. Matth. 22.29.

21. In respect of substance, the word of God was alwaies necessary, Eph. 2.20. without which wee could neither know nor worship God aright, Heb. 11.3.6. Matth. 22.29. Ioh. 20.31. 2. Tim. 3.16. Rom. 15.4 Luk. 24.26.27. In respect of the manner of reuealing in writing, the

Scriptures were necessarie, euer since it pleased God after that manner to make knowne his will. Deut. 17. 18. Iosh. 1. 8. Rom. 15. 4. Luk. 1. 3. Iude v. 3. and so shall be to the end of the world. 1. Cor. 10. 11. Reu. 22. 18.

22. This blessed word of God is free from all, euen the least staine of follie, errour, falshood, or vniustice, Psal. 119. 138. 140. Prou. 30. 5. Ioh. 17. 17. all things being laid downe holily and truly, both for substance, circumstance, and manner of speaking. Psal. 51. 1. Matth. 1. 25.

23. Whatsoever was, is, or shall be necessary, or profitable to be knowne, beleued, practised, or hoped for, that is fully comprehended in the bookes of the Prophets, and Apostles. Luk. 16. 29. 31. Ioh. 5. 39. Rom. 15. 4. Galat. 1. 8. 9. 2 Tim. 3. 15. 16. 17. The perfection of the Scripture will more plainly appeare if we consider; 1. That religion for the substance thereof was euer one and vnchangeable. Heb. 13. 8. Eph. 4. 5. Iude 3. Act. 26. 22. Tit. 1. 1. 2. 2. The law of God, written by *Moses* and the Prophets, did deliuer whatsoever was needfull

full for, and behoouefull to the saluation of the Israelits. Deut. 4. 2. and 12. 32. Psa. 1. 2. Mal. 4. 4. Hof. 8. 12. Luk. 10. 26. 3. Our Sauour made knowne vnto his disciples the last and full will of his heauenly Father. Ioh. 14. 26. and 15. 15. and 16. 13. and 1. 18. and what they receiued of him, they faithfully preached vnto the world, Act. 20. 27. 1. Cor. 15. 1. 2. 3. Gal. 1. 8. 1. Ioh. 1. 3. and the summe of what they preached, is committed to writing. Act. 1. 1. 2. Ioh. 20. 31. 1. Ioh. 5. 13. with Act. 8. 5. 1. 1. Cor. 2. 2. Rom. 10. 8. 9. 10. 4. There is nothing necessary to be knowne of Christians, ouer and aboue that which is found in the old Testament, which is not plainely, clearely, and fully set downe, and to be gathered out of the writings of the Apostles and Euangelists. In the whole body of the Scripture; all doubts and controuerlies are perfectly decided. Esai. 8. 20. Matth. 22. 29. 40. Deut. 17. 8. 9. 10. 11. 12. 2. Tim. 3. 16. 17. and euery particular booke is sufficiently perfect for the proper ende thereof. Vnwritten traditions 1. Cor. 4. 6. new articles of faith. Ier. 7. 31. and 19. 5. and new visions and reuelations are now to

be reiected, Heb. 1. 1. Ioh. 4. 25. Ioh. 15. 15. and 16. 13. with Matth. 28. 19. 2. Cor. 3. 6. 8. 11. with Heb. 8. 13.

24. In themselves the whole Scripture is easie, Psal. 119. 105. 2. Pet. 1. 19. Prou. 14. 6. such excellent matter could not be deliuered in more significant and fit words, Act. 1. 16. with Eph. 1. 17. But all things in Scripture are not alike manifest, 2. Pet. 3. 16. The Gentiles by nature haue the law written in their hearts, Rom. 2. 14. but to a naturall man the Gospel is obscure, accounted foolishnes, 1. Cor. 1. 21. and 2. 14. Things necessary to saluation are so clearly laid downe, that the simplest, indued with the Spirit, cannot be altogether ignorant of the same, El. 54. 13. Ioh. 6. 45. Deu. 30. 11. Matth. 11. 25. 2. Cor. 4. 3. But to them who are in part illightned, 1. Cor. 13. 12. many things are obscure and darke, 1. Cor. 13. 9. to tame the pride of mans nature, 2. Cor. 12. 7. worke in vs a reuerence to the Scripture, 2. Pet. 3. 16. 17. 18. stirre vs vp with care and diligence to read, pray, heare, &c. and vse Gods meanes to growe in knowledge, Pro. 2. 3. 4. 5. & acknowledg that all heauenly

uenly wisdom doth come from aboue,
Pro.2.6. Iam.1.5. 1. King 3.9. Iob.28.
23.

Q. For what end was the Scripture written?

An. To ^z teach, ²⁵ instruct, conuince,
correct, and comfort. ^z 2. Tim.3.16. 17.
Rom.15.4.

Expos. 25. Faith and obedience is the
way to happines, and the whole dutie of
man is faith, working by loue, Rom.1.5.
Tit.1.1.2.2. Tim.1.13. Gal.5.6. and 6.15.
which is assaulted with ignorance, error,
superstition and prophanenes, 1. Tim.
1.6. 19. 20. 2. Pet.2.1.2.3. and beset with
many afflictions. 2. Tim.3.12. Therefore
the Scripture which was given to shewe
vnto man the way of life and saluation,
was also written to teach sound Do-
ctrine, improoue error, correct iniqui-
ty, instruct to righteousness, and com-
fort in the path of holines, 1. Tim.1.10.
11. Tit.2.12. 1. Thes.3.3.4. Heb.12.1.2.

*Q. Doth the knowledge of the Scriptures
belong vnto all men?*

An. Yes: ²⁶ all men are not onely allow-
ed ^a, but exhorted and ^b commaunded to
read, heare, and ^c vnderstand the Scrip-
ture.

ture.^a Ioh. 5. 39. ^b Deut. 17. 18. 19. Reu. 1. 3. ^c Act. 8. 30.

Expos. 26. The Scriptures teach the way of life, Pro 2. 9. Luk. 16. 29. Act. 24. 14. and 13. 46. Psal. 16. 11. Ioh. 6. 68. set forth the duties of every man in his place and estate of life. Deut. 17. 17. 18. 19. 20. Iosh. 1. 8. Psal. 119. 24. 2. Chron. 23. 11. 1. Tim. 4. 14. and 5. 1. & c. 2. Tim. 3. 16. 17. are the ground of faith, Roman. 4. 20. 2. Chro. 20. 20. 1. Tim. 15. the Epistle of God sent to his Church. Hos. 8. 12. Reu. 2. 1. 8. 12. his Testament, wherein we may find what legacies hee hath bequeathed vnto vs. 2. Cor. 3. 6. 14. Heb. 10. 16. Ioh. 14. 17. the sword of the Spirit. Eph. 6. 17. being knowne and embraced make a man happy. Psal. 119. 97. 98. Luk. 10. 42. and 16. 29. Psal. 1. 2. Reu. 13. but neglected or contemned, plunge men into all misery. Heb. 2. 3. Matth. 22. 29. Psal. 50. 16. therefore all men of what age, estate, quality, or degree soeuer, ought to acquaint themselves with the word of God. 1. Ioh. 2. 14. 15. Psal. 119. 9. Act. 17. 11. Deut. 6. 7. Act. 18. 25. 28. for it was giuen of God, for the benefite and behoofe of all sorts. Rom. 1. 14. being

with an Exposition upon the same. 39

ing milke for babes, and meate for strong men. 1. Cor. 3. 1. 2. Heb. 5. 13. plaine and easie to instruct the simple. Pro. 1. 4. Psa. 19. 7. and full of hidden wisdom to exercise the strong, and satisfie the wise. Col. 2. 3. 1. Cor. 2. 7. Pro. 1. 5. that both sorts may be able to try the Spirits. 1. Ioh. 4. 1. be wise vnto saluation, and growe rich in all spirituall knowledge and vnderstanding. Col. 1. 10. and 2. 2. and 3. 16.

2. The Scriptures were written in Hebrew and Greeke, how then should all men read and vnderstand them?

A They ought to be ^d translated ²⁷ into knowne tongues, ^e and ²⁸ interpreted. ^d 1. Cor. 14. 18. 19. ^e Neh. 8. 8. Act. 8. 34.

Expos. 27. The Prophets and Apostles, preached their doctrines to the people and nations in their knowne languages. Ier. 36. 15. 16. Act. 2. 6. Immediately after the Apostles times, many translations were extant. All things must be done in the congregation vnto edifying. 1. Cor. 14. 26. but an vnknowne tongue doth not edifie. Gen. 11. 4. and all are commaunded to try the Spirits. 1. Thes. 5. 21. 1. Cor. 10. 15.

28. The

28. The expounding of the Scriptures is commanded by God, 1. Cor. 14. 1. 3. 4. 5. 39. and practised by the godly, Luk. 4. 16. and. 24. 27. Matth. 1. 23. 1 Cor. 14. 19. profitable both for the unfolding of obscure places, Neh. 8. 8. and applying of plaine texts, 1. Cor. 11. 23. 24. 28. 29. It stands in two things: 1. In giuing the right sense, Matth. 13. 38. Act 2. 29. 30. Gal. 3. 16. 2. In a fit application of the same, Act. 2. 16. and 1. 16. 1. Cor. 14. 24. 2. Pet. 1. 12. of one place of Scripture, there is but one proper and naturall sense, though sometimes things are so exprest, as that the things themselves doe signifie other things, according to the Lords ordinance, Gal. 4. 22. 23. 34. Ex. 12. 46. with Ioh. 19. 36. Ps. 2. 1. with. Act. 4. 24. 25. 26. we are not tied to the expositions of Fathers, or Councils, for the finding out of the sense of the Scripture, Rom. 3. 4. Matth. 5. 27. 28. 31. 32. 33. 34. 38. 39. 43. 44. the holy Ghost speaking in the Scripture, is the onely faithfull interpreter of the Scripture, Luk. 1. 70. 1. Cor. 2. 10. 11. Ioh. 14. 26. Es. 55. 4. The meanes to find out the true meaning of the Scripture, are conference
of

with an Exposition upon the same. 41

of one place of Scripture with another, 2.Sam.24.1. with 1.Chro 21.1. Esa.28.16. with Rom.9.33. Esa. 65.1.2. with Rom.10.20.21. Mic.5.2. with Matth.2.6. Matth. 26.34. with Mar.14. 30. diligent consideration of the scope and circumstances of the place, Matth. 22.31. 32.Act.2.29. as the occasions, and coherence of that which went before, with that which followeth after; the matter whereof it doth entreate, 1.Cor.11.24. 25.26. and circumstances of persons, times and places, Act. 13.36.37. and consideration, whether the words be spoken figuratiuely or simply; for in figuratiue speeches, not the outward shew of words, but the sense is to be taken; Ioh. 15.1. Matth. 26.26 Ioh.14 6. Ex.12.11. Ioh.6,35. 1.Cor.10 16.and knowledge of the Arts and Tongues wherein the Scriptures were originally written 1.Cor. 12.10. Act.2.3.4. But alwaies it is to be obserued, that obscure places, are not to be expounded contrarie to the rule of faith set downe in plainer places of the Scripture. Rom.2.18.20.& 12.6. 2.Tim.1.13.Act.13.33.36.37.Rom.9.7.

Q. What doth the Scripture especially teach vs?

An. The

An. The¹ saving^f knowledge² of
God,³ and Jesus Christ.^f Ioh. 17. 3. Col.
2. 1. 2.

Expos. 1. Knowledge is the ground
of obedience. 1. Chro. 28. 9. Act. 26. 18.
a rich gift of grace. Mar 4. 11. the first
grace that God giueth vnto his children.
1. Ioh. 2. 20. 27. and 5. 20. Ioh. 16. 4. and
6. 63. the foundation of all other graces.
Pro. 19. 2. Psal. 9. 10. Hos. 4. 4. Es. 11. 9.
the guide of our affections, and director
of our actions. Psal. 119. 9. 100. 101.
Pro. 2. 10. 11. 12. Es. 30. 21. without
which, zeale is little worth. Rom. 10. 2.
sacrifice was vaine, Hos. 6. 6. and deuoti-
on was but superstition, Acts 7. 22. 23.
This when it is made by the worke of the
holy Ghost, to be effectuell to sincere
faith, loue, feare, and obedience, is sa-
uing. Ioh. 17. 3. Esa. 53. 11.

2. Wee must know God, because o-
therwise wee cannot desire, Ioh. 4. 10. o-
bey, 1. Ioh. 2. 4. nor haue communion or
fellowship with him. 1. Ioh. 1. 5. 6. 7.

3. We must know Christ, because sin
hath made a separation betweene God
and vs, Esa. 59. 2. so that wee cannot be
receiued into Gods fauour, or haue com-
muni-

munion with him, without a Mediator. Eph. 1. 3. 5. Rom. 3. 25. Eph. 2. 18. 1. Ioh. 2. 1. 2. Heb. 10. 21. 22. Ioh. 14. 6. and God in Christ, or God and Christ, is the object of Christian religion. Coloss. 3. 17. 1. Pet. 1. 2. 1. Ioh. 14. 1. Heb. 1. 6. Christ is the image of the invisible God, Col. 1. 15. the brightnesse of his glorie, and the expresse image of his person, Heb. 1. 3. in whom, with open face wee behold, as in a glasse, the glorie of the Lord. 2. Cor. 3. 18. Ioh. 14. 9. in whom are hid all the treasures of wisdom and knowledge, Col. 2. 3. The Apostles who preached vnto the world the whole counsell of God necessarie to salvation, did preach nothing, Act. 8. 5. Rom. 10. 8. 9. Act. 28. 31. did desire to know nothing, but Iesus Christ and him crucified. 1. Cor. 2. 2. Phil. 3. 8. of him they wrote, that our ioy might be full. 1. Ioh. 1. 4. and the Lord who forbids vs to glory in any thing beside, doth command vs to glorie in this, that wee know him in Christ. Ier. 9. 23. 1. Cor. 1. 30. 31. so that this knowledge is necessarie, easie, excellent, sufficient, sound, and comfortable. 2. Cor. 4. 3. 4. Act. 8. 8.

2. How

Q. How may it be prooued that there is a God?

A. By the ^s works and ^h wonders which are seene, the testiⁿonies of ^c conscience, the ^k powers ⁴ of the soule, and the ^l practises ⁵ of Satan. ⁸ Psa. 19. 1. 2. Esa. 41. 23. Rom. 1. 20. Act. 14. 17. Iob. 12. 7. 8. 9. ^h Exod. 8. 19. and 9. 16. ¹ Rom. 2. 15. Esa. 33. 14. Psal. 14. 5. and 53. 5. ^k Zach. 12. 1. Psal. 94. 8. 9. 10. ¹ Ruel. 12. 7. 10.

Expos. 1. The first creature was made of nothing, otherwise it could not be subiect to change and alteration: and all creatures are finite, compound, imperfect, vnable to make or sustaine themselves; therefore of necessitie there must be a first cause, in power infinite, most perfect, and of it selfe, that gives being and continuance vnto all things. 2. Nothing can be the cause of it selfe, for then it should be both the cause and the effect, both before and after it selfe: therefore all things haue their beginning from one first and supreme cause, which is God. 3. Amongst things created we may obserue a series of causes, and an order in the things themselves; but order is from one

one first, and leads vs vnto one first.

4. All things, euen things without life, sense, and reason, which cannot moue voluntarily, or intend an end, are directed orderly vnto an end: therefore there is one wise, good, and chiefe director of all things, which is God. 5. The greatnesse, perfection, multitude, varietie, and concord of things existing; the forme, and continuall sustentation of the world, doe shew that all things doe depend vpon some one, wise, and perfect good, from whom they haue their being and preservation.

2. By Wonders, wee vnderstand visible and apparant works, extraordinarily wrought, not onely aboue the ordinary course of nature, but simply aboue the power of nature, either in respect of the worke it selfe, or the manner of doing; which effects doe conuince, that there is an infinite power that is aboue, and doth ouer-rule all things: for euery principall and primarie cause, is more excellent then the effects thereof.

3. The conscience doth register, bring to remembrance, and beare witnesse of the cogitations, words, and actions of all men:

ment: excuse and comfort in welldoing, against the disgraces, slaunders, and persecutions of the world: accuse and terrifie for sinne secretly committed, which neuer did, nor shall come into the knowledge of men: incite to holines, and curbe and bridle from Iniquity, which is a manifest token, and prooffe, that there is a supreme iudge, who hath giuen a law binding the conscience, doth obserue all our thoughts, deuises, words, and workes, and will call vs to an account, and reckoning.

4. The soule is a spirituall, inuisible, and immortall substance, endued with power to vnderstand and will; but the soule and the powers thereof, is not of and from it selfe; therefore it must proceed from another cause, which is power, wisdom, and vnderstanding it selfe, and that is God. 2. In the vnderstanding, there are certaine principles whereby it discerneth truth and falsehood, good and euill; this gift man hath not of himselfe, therefore it springs from a supream and most wise vnderstanding, the principall cause being euer more excellent then the effect. 3. The minde is not satisfied with
the

the knowledge, nor the will with the possession of all things in this world, but still they seeke, and earnestly thrust after some higher good; there is therefore a Soueraigne truth, and cheife good, which being perfectly knowne, and enioyed will giue contentment, 4. By the power and faculties, of the Soule, man is capable of happines, or of the cheife good; but in vaine should hee be made capable thereof, if there were not a cheife good to be possessed and enioyed.

5. By the assaults and suggestions of Satan we feele there is a Deuill, may wee not then certainly conclude that there is a God? 2. Satan labours by all meanes to extinguish the light of the Gospel, to lead men on in ignorance, error, and prophanenesse, and to turne them out of the path of holines: Now why should Satan warre thus against God, his word, and Saints, why should hee seeke Gods dishonour, and mans destruction, if there were not a God, a law, and an euerlasting life.

Q. How else?

An. By the ⁶ consent of nations, ⁷ defence

E

fence ^m of the Church, ⁸ support and
ⁿ comfort of the godly; but principally
 by the ^o Scripture, ^m Psal. 9. 16. and 58.
 10. 11. ⁿ Ier. 33. 9. ^o Es. 42. 8.

Expos. 6. All nations in euery age,
 time, and place of the world, haue ac-
 knowledged that there was a God.
 2. The Gentiles could not endure him
 who denied a diuine power. 3. They ado-
 red stockes, stones, brute beasts, & the ba-
 sest creatures, rather then they would
 haue no deitie at all. 4. They were zea-
 lous and forward in the worship of their
 Idols, which shewes that though they
 acknowledged not the true God, yet
 they know there is a God to whom di-
 uine worship is due. 5. Such as haue stu-
 died to become Atheists, could neuer
 blot this truth out of their consciences,
 but the maiestie of God hath affrighted,
 and his terrors made them afraid.

7. The deuill with great malice and
 fury, and vngodly men with all their
 might, authority, malice, and policy,
 haue laboured to find out, and extirpate
 all those that call vpon the name of the
 Lord Iesus; but they haue been miracu-
 ously hid, preserved and defended by the
 Lord,

Lord. 2. God hath wonderfully frustrated all the deuises of the wicked enemies of his Church; by the meanes they practised to roote it out, it was encreased. 3. God fought from heauen against the persecutors of his children, and executed vpon them the fiercenes of his displeasure: dreadfull iudgements did overtake many of them, and such horror fell vpon some, that they were forced to leaue their places of honour, and rule, and betake themselues to a solitarie and priuate life. 4. The Lord hath armed his children with inuincible courage and fortitude, to endure disgrace, contempt, pouerty, death, and the most exquisite torments, that hell could inuent; he hath supported them vnder the burthen of an accusing conscience, and inwardly refreshed them as it were suddenly with sweete peace and consolation; and by the power, strength, and comfort of the holy Ghost, hath enabled them to sing Psalmes in prison, and in the midst of the fire: which courage, strength, and comfort of theirs, doth plainly demonstrate that there is a God; specially if you compare it with that feare, faintnes, and vn-

quietnesse, vexation, and deadnes, which is in other men when they suffer any thing.

Q. What is God?

An. He is ^p a ⁹ Spirit, hauing ⁹ his being of ¹⁰ himselfe. ^p Ioh. 4. 24. ⁹ Exod. 3. 14.

Expos. 9. God is a spirituall, invisible, and immateriall substance. 1. Tim. 1. 17. Luk. 24. 39.

10. God is without beginning, Psal. 90. 2. and 93. 2. Esa. 43. 12. and 44. 6. and without cause, Apoc. 1. 8. Esa. 41. 4. and 43. 10. and 48. 12. and so hee is without composition, infinite, Psa. 147. 5. & 145. 3. Exod. 3. 14. eternall, Prou. 8. 22. 23. Rom. 16. 26. incomprehensible, Exod. 33. 22. 23. 1. Tim. 6. 16. 1. Kin. 8. 27. Esa. 66. 1. and vnchangeable, Iam. 1. 17. Mal. 3. 6.

Q. How many Gods be there?

An. Onely ^r one ¹¹ God and ¹² three ^f Persons, the Father, Sonne, and Holy Ghost, ^r Deut. 6. 4. 1. Cor 8. 4. 6. ^f Matth. 28. 19. 1. Ioh. 5. 7.

Expos. 11. There can be but one Omnipotent, Dan 4. 35. infinite, eternall, most perfect first cause, and director of all things;

with an Exposition vpon the same. 51

things, all things are referred to one first, Rom. 11.35. Apocal. 1.8. and 4. 11.

12. A person generally taken, is one intire substance, not common to many, endued with life and vnderstanding, will and power. A person in the Godhead, is the Godhead restrained, or distinguished by his personall propertie, Ioh. 14. 16. and 15.1. The whole diuine nature being indiuisible, 1. Cor. 8.6. is common to all three persons, Father, Sonne, and Holy Ghost, Act. 4.24. 2. Cor. 1.3. Ioh. 1.1. Rom. 9.5. Heb 1.8. Numb. 12.6.7. with Act. 1.16. 1. Pet. 1.11. Heb. 1.1. Act. 4.25. with 2. Pet. 1.21. and therefore whatsoever doth absolutely agree to the diuine nature, or is spoken of the diuine nature by relation vnto the creatures, that doth agree likewise to euery person in Trinitie. Ioh. 1.1. Prou. 8.22. Apoc. 1. 8. Matth. 18.20. Ioh. 3.13. Iob 26, 13. and 33.4. Ioh. 14.26. Luk. 1.35. Euerie person in Trinitie, is equall in glory and eternitie, Ioh. 10.30. Ioh. 17.5. Phil. 2.6. Eph. 1.11. with Ioh. 12.4. and there is a most neere communion and vnion between them, by which each one is in the

rest, and with the rest. Ioh. 14. 10. 11. Ioh. 1. 1. and euery one doth possesse, loue, and glorifie each other, Prou. 8. 22. 30. v. Ioh. 17. 5. working the same things, Iohn 5. 19. But the Godhead considered with the personall property of begetting, is the Father, &c.

Q. What is the propertie of the Father?

An. To be of himselfe and ^t to ¹³ beget his Sonne, ^t 1. Ioh. 1. 18. and 3. 18.

Expos. 13. The diuine nature doth neither beget, nor is begotten: but the Father doth beget his Sonne by an eternall and necessarie communication of his essence, wholly and indiuisibly to his Son, which yet he wholly retaineth in himselfe, Ioh. 1. 1. Pro. 8. 22. 23.

Q. What is the propertie of the Sonne?

An. To be ^v begotten of the Father, ^v Ioh. 3. 18.

Q. What is the propertie of the Holy Ghost?

An. To proceed from the ^{vv} Father, and ^x the Sonne, ^{vv} Ioh. 15. 26. ^x Rom. 8. 9. Gal. 4. 6.

Q. The nature of God is infinite and incomprehensible, how then may we conceine of him?

An. By

An. By his ^y properties ¹⁴, and by his ^z woꝝkes. ^y Exod. 34. 67. ^z Psa. 19. 1. and 8. 1. Iob 36. 24. &c. and 37. 1. 18.

Expos. 14. A propertie in God, is that whereby his diuine nature is knowne in it selfe, and distinguished from all other. The properties of God do not really differ from the diuine essence, nor one of them from the other; but onely in our manner of conceiuing, wherefore euery propertie in God is inseparable and incommunicable.

Q. What are his properties?

An. He is ¹⁵ most ^a wise, ^{16 b} strong, ^{c 17} good, ^{d 18} gracious, ^{c 19} iust, ^{i 20} mercifull, ^{g 21} perfect, ^{h 22} blessed, and ^{i 23} glorious, ^a Rom. 16. 27. ^b Iob 12. 13. ^c Mat. 19. 17. ^d Exod. 33. 19. Rom. 5. 8. ^e Psa. 145. 17. ^f Psal. 103. 11. and 145. 8. 9. ^g Matth. 5. 48. Iob 35. 7. 8. ^h Mark. 14. 6. Rom 9. 5. ⁱ 1. Cor. 2. 8.

Expos. 15. Wisedome is that, whereby God by one, Heb. 4. 13. infinite, Psa. 139. 6. and 147. 5. Esa. 40. 28. eternall, Eph. 1. 4. simple, Exod. 3. 14. and vnchangeable act of his vnderstanding, Esa. 46. 10. doth know himselfe, Matth. 11. 27. Ioh. 1. 18. and 7. 29. 1. Cor. 2. 10. 11. and all things.

1.Ioh.3.20. Ioh.16.20. and 21.17. and actions clearely, infallibly, and distinctly, 1.Chr.28.9. 2.Tim.2.19. Psal.56.8. and 147.4. Matth.10.30. with all their circumstances, 1.Sam.23.11.12. Matth.11.21. Mat.24.22. Ioh.7.30. discerning a most wise reason of them. Eph.1.11. Pro.8.14.

16. Strength is that, whereby God doth most freely, Psal.115.3. and 135.6. without resistance or wearines, whatsoever he doth will, Dan.4.35. Esa.40.28. and can do whatsoever he can will. Mat.3.9.

17. Goodnesse is that, whereby God being the cheife good, Mark.10.18. sheweth himselfe very good and bountifull to all his creatures, Psal.86.5. Gen.1.31. Psal.33.5. and 36.6. and 145.9.

18. Gratioufnesse is that, whereby God being truly amiable in himselfe, Psal.86.15. and 111.5. is freely bountifull vnto his creatures, Rom.3.24. louing and cherishing them tenderly, without any desert of theirs, Psal.145.8. and 36.5.7.9. Luk.1.30.

19. Iustice is that, whereby God is true in all his sayings, Eccl.12.10. Rom.

3.4. and righteous in all his doings. Gen. 18.25. Deut. 32.4. Iob. 8.3. and 34.10. & 36.23. Psal. 92.15. Rom. 9.14. 2. Chron. 19.7. Dan. 9.14.

20. Mercy is that, whereby God of his free grace and loue is ready to succour such as are, Psal. 57.10. and 108.4. Psal. 103.4. and 145.14. or might be in miserie by the condition of their nature.

21. Perfectnesse is that, whereby God is necessarily all-sufficient in and of himselfe. Gen. 17.1. Iob. 22.2. & 35.5.6.7. Psal. 16.2. and the cause of all perfection and goodnesse in euery thing besides, Iam. 1.17. 2 Cor. 3.5. and 4.7. 1. Cor. 8.4.6. Rom. 11.36.

22. Blessednesse is that, whereby God fully and essentially, knowing and willing that perfection which is in himselfe, hath all fulnesse of delight and contentment, in and of himselfe, Gen. 17.1. 1. Tim. 6.15. and 1.11. and is the cause and object of the blessednesse of his creatures, Psal. 16.11. and 17.15. Ioh. 17.3. 1. Ioh. 1.3.6.

23. Glorie in God, is the admirable excellencie of his most holy and diuine
na-

nature, whereby he infinitely excelleth all creatures, *Exod. 33. 18. Psal. 8. 1. Ioh. 12. 41. Rom. 1. 23. Psal. 29. 9.* This glory, the Lord doth manifest more obscurely in this life, *Num. 12. 8. Exod. 33. 20. 1. Cor. 13. 12.* by his Gospel, *2. Cor. 4. 4 6.* and signes of his presence. *Exod. 33. 22. Esa. 6. 1. viz, some shining brightnesse, Luk. 2. 9. Matth. 17. 25.* or thicke cloud and darkenesse, *Exod. 16. 10. and 24. 16. 1. Kin. 8. 11.* and excellent acts be seeming his greatnesse, *Psal. 19. 1. Psal. 29. 9. Exod. 9. 16. Ioh. 2. 11. 2. Thess. 1. 10.* But more clearly it is reuealed in heauen. *Reu. 21. 23. Ioh. 17. 24.*

Q. What are his Workes?

An. They are three, Decree, Creation, and Providence.

Q. What is the decree?

An. That whereby God hath from eternitie set downe^k with himselfe what soeuerⁱ shall come to passe, ^k Ephes. 1. 11.

Expos. 1. All things with their causes, effects, circumstances, and manner of being are decreed by God. Act. 2. 23. and 4. 27. 28. Eph. 1. 11. This decree is most wise, Rom. 11. 33. iust, Rom. 9. 13.

14. eternall, Eph. 1. 4. 5. 2. Thes. 2. 13. Act. 13. 18. 1. Cor. 2. 7. necessarie, Ps. 33. 11. Pro. 19. 21. vnchangeable, Heb. 6. 17 most free, Rom. 9. 18. and cause of all good, Iam. 1. 17. but not of any sinne, 1. Ioh. 1. 5. The speciall decree of God concerning Angels and men is called predestination. Rom. 8. 30. of the former little is spoken in holy Scripture, of the latter more is reuealed, not vnprofitable to be knowne. It may be defined, the wise, free, iust, eternall, and vnchangeable sentence or decree of God, Eph. 1. 11. determining with himselfe, to create and gouerne man for his speciall glory, viz the praise of his glorious mercy, or great iustice, Rom. 9. 17. 18. Rom. 11. 36. Of this decree there be two parts: Election and Reprobation, 1. Thes. 5. 9. Iude 4. v. Election is the decree of GOD, of his free loue, gracc, and mercy, chusing some men to faith, holines, and eternall life, for the praise of his glorious mercy. 1. Thes. 1. 4. 2. Thes. 2. 13. Eph. 1. 4. 5. 6. Rom. 8. 29. 30. The cause which moued the Lord to elect them who are chosen, was none other but his meere good will and pleasure, Luk. 12. 32. Rom. 11. 5. and 9. 11.

9.11.16. Eph.1.5. 2.Tim.1.9. The end, is the manifestation of the riches of his grace and mercy, Rom.9.23. Eph. 1.6. The sending of Christ, faith, holines, and eternall life are the effects of Gods loue, by which he manifesteth the infinite riches of his grace, Iob.3.16.1.Ich.4.10. Act.13.48. Tit.1.1. Col. 1.12. Rom. 6.23. In the same order, God doth execute this decree in time, he did decree it in his eternall counsell. 1. Thes.5.9. 2. Thes.2.13. Reprobation is the wise, iust and absolute decree of God, ordaining to leaue some men vnto themselves, to suffer them to fall, and to inflict vpon them eternall punishuent, deserued by their sins, for the praise of his vnspeakable and great iustice. Rom.9.11.13.22. Iude.4.v. Ier.6.30. The cause of this decree is the absolute will and good pleasure of God. Mat.11.26 Rom.9.13. mans sinne is the cause why God will punish, but no accasion why hee did ordaine to passe by, or to punish man, Rom.9.18. 20. This decree is iust, because God hath power ouer man, as the potter hath ouer his clay, to make one vessel to honour, and another vnto dishonour, Rom.9.21. Ier.

Ier. 18. 6. Matth. 20. 15. The end hercof is not the condemnation of the creature, but the manifestation of Gods iustice. Rom. 9. 22. Sinne is the effect of mans free will, and condemnation is an effect of iustice, inflicted vpon man for sinne and disobedience, Ioh. 3. 18. & 12. 37. 38. 39. 40. 2. Thess. 2. 9. 10. but the decree of God which is good, is the cause of neither. Pl. 5. 4. A man in this life may be assured of this election, 2. Pet. 1. 10. 1. Thes. 1. 4. and eternall happines, Matth. 24. 24. Ioh. 10. 28. 29. Rom. 8. 33. 34. 2. Tim. 2. 19. but not of his reprobation, for he that is now prophane, may be called hereafter, Matth. 30. 5. 6.

Q. What is creation?

An. That whereby God made all
1 things 2 of nothing, in ^m sixe dayes.

1 Heb. 11. 3. ^m Exod. 20. 11.

Expos. 2. The first matter whereof all things were made was not eternall, Gen. 11. Pro. 8. 22. 23. for then it could not be subiect to alteration, Psal. 102. 26. 27. neither should God be the fountaine of all goodnes, if any thing had a being and not from him: then the word beginning could not be referred to all things.

But

But it was made simply of nothing in time. Heb. 11.3. and other corporall things were made of it, Gen. 1.6. &c. by no lesse power and wisdom then the lumpe it selfe, Ier. 20.12. Reu. 4. 11. Iob. 38.4.5.6.7.&c.

Q. In what forme or manner were all things created?

An. In anⁿ excellent order, and exceeding^o good,ⁿ Ier. 10. 12. Gen. 1.1. &c.
^o Gen. 1.31.

Q. For what ende did God make all things?

An. For the praise of his great power, goodnes, wisdom, perfection, and freedome,^p Reu. 4. 11. Pro. 16. 4.

Q. What is providence?

An. That whereby God³ doth^q preserve,^r and⁴ governe all things, with all their actions, ^q Psal. 3.8. Psal. 36.6. 1. Tim. 4. 10.^r Pro. 15.3. Matth. 10.29.30. 31.

Expos. 3. God doth conserue all creatures in their kinde, Gen. 7.1.2.3. and 9. 1.2.3. Act. 17.25.27. and in particular. Deut. 25.4. 1. Cor. 9.9. Iob. 38.vlt. or 39. 3. Psal. 147.9. both in respect of their nature, and of their qualities, Psal. 19.1.2. Iob.

with an Exposition upon the same. 61

Iob. 39. 1. 2. &c. Exod. 23. 25. Deut. 28. 5.

4. God governeth all creatures according to their severall natures, Psal. 33. 13. 14. 15. & 135. 6. 7. and 104. 14. and 145. 15. Iob. 10. 8. 9. 10. 11. Prou. 20. 24. Psal. 119. 91. with all their actions, Psal. 14. 2. and 33. 13. 14. 18. Eccl. 3. 1. 2. 3. &c. and 8. 6. Gen. 20. 6. and 50. 19. 20. even those things which are most casuall in respect of vs. Exod. 21. 13. Deut. 19. 5. God in great wisdom and iustice doth suffer men to sinne. Psal. 50. 21. Act. 14. 16. with-holding and with-drawing from them his grace, Psal. 81. 11. 12. Matth. 11. 25. Luk. 10. 21. trying them by outward occasions, Gen. 3. 5. 6. 2. Sam. 11. 2. & 16. 20. 21. 22. Iudg. 20. 21. giuing Sathan libertie to tempt them, 2. Sam. 24. 1. 2. Chr. 21. 1. Luk. 22. 31 and carrying them forward, when by their owne fault they are out of the way, Act. 17. 18. Psal. 105. 25. Rom. 1. 24. 28. 2. Thess. 2. 9. 10. 11. Also he doth limit sin, and determine the sinnefull actions of men, 2. Kin. 19. 28. Gen. 37. 27. 28. Psal. 124. 1. 2. 2. Sam. 17. 24. 1. Sam. 24. 6. 7. & 29. 6. 7. Iob. 1. 6. 12. Gen. 20. 6. both in

respect of time, Ioh 7.30. Luke.22.53. Matth.24.22. continuance, Hos. 2.6.7. Act.14.16.& 17.30.2.Pet.2.9. Apoc.2.10. place, Matth. 16.21 and 20.18. Luk. 13.33. persons, Ezec.21.19.20.21,22. 23. Iudge.3.13.and 9.23.2.Chro.18.31 32.Act.9.25.and 23.11.21.27.Ioh.18.8.inward purpose, Exod.34.24. manner of sinning Pro.16.9.and 21.1. and progresse, Gen.37.25.26.28. 1.Sam.23.26. 27.and 25.22. Luk.4.24.30.Act.9.1.2. 1.Sam.21.13.14. pun in one sinne with another, 2.Chr 25.20.Rom.1.28.Exod. 7.3. 2 Thell.2.9.10.11.and order them to an excellent end, Pro.21.1. Gen. 50.20.21 and 45.7.Iob.1.11.12.22.and 2.10. Esa 10.7.

Q. What are the speciall creatures made, preserved, and gouerned by the Lord?

An. Angels^s and Men.^s Hebr. 2.7. Col.1.16.

Expos. 5. Angels are finite, Heb.1.13. 14.Col.1.16.Mat.4.11.and 26.53.Psa. 68.17. compleat and immortall Spirits, Matth.22.30. Luk.20.36. Heb.1.7.Psal. 104.4.made after the image of God, Iob 2.1. Psa 8.5. Luk. 9.26. Matth. 25.31. Heb.2.7.that they might praise his name and

with an Exposition upon the same. 63

and execute his commaundement, Psal. 103.20. Esa. 6.3. The Angels that abode in the truth, are excellent, Ioh. 8.44. Eph. 1.20, and 3.10. for their nature, Esa. 6.2. Dan. 9.21. 2. Thes. 1.7. gifts, 2. Sam. 14. 17. Matth. 6.10. and 25.31. Luk, 15. 10. 1. Pet. 1.12. 2. Kin. 19.35. Esa. 6.2. Matth. 24.36. 1. Cor. 13.1. offices, Dan. 7.10. Reu. 5.11. and estate, Matth. 18.10. Angels and men are speciall creatures in respect of their natures, gifts, Psal. 8.5. and end why they were created, Psal. 103. 20. Psal. 95.6.

Q. What was the state of man by Creation?

An. Marvellous^c holy, and⁶ happy.
^c Eccl. 7.29 or 31.

Expos. 6. The whole man was made conformable to the will of God, free from all impuritie and sinne, and endued with all perfect righteousnesse befitting such a creature.

Q. Why say you that man was holy?

An. Because he was created after the^v 7 Image of God, in⁸ knowledge, righteousnesse,⁹ and true holinesse,^v Gen. 1. 26. Col. 3.10. Eph. 4.23.24.

Expos. 7. The Image or similitude of
F God,

God, (for these two are all one, Gen. 1. 26. with Gen. 5. 3. Iam. 3. 9. 1. Cor. 15. 47. Col. 3. 10.) is a liuely resemblance of God, one essence. Gen. 1. 27. Man doth resemble God, not in respect of his bodie, nor cheifly in respect of the immortali and spirituall substance of the soule, endued with reason and will; but in respect of the graces which God bestowed vpon the soule, Eph. 4. 23. 24. Col. 3. 10. and yet by reason of the vnion of the soule and bodie, the whole man is said to be made in the image of God. Genes. 9. 6.

8. As God knowes himselfe, Ioh. 8. 55. 1. Cor. 2. 10. and all things besides, Ioh. 16. 30. so man did truely, distinctly, perfectly, and effectually know God, Rom. 1. 19. 20. his will, Rom. 2. 15. and workes, Gen. 2. 20. 23. and his own happinesse in God, and his owne present estate, though he was ignorant of the future.

9. As God willethe himselfe as the cheife good, Esa 42. 8. and can will nothing but what is good; so mans will was able to choose God, and all good freely, readily, and orderly, and to doe what

was

was required, 1. Chron. 28.6. and 29.9. His affections also were subject to the rule of perfect reason, duely and with an holy moderation caried vnto that which is good, respecting God or man. Tit.2. 5.12. 1.Tim.3.2. Matth. 22.37.38. 39. Deut.6.5.

Q. Wherein did mans happinesse consist?

An. In the enjoying ^{vv} of ¹⁰ sweete peace and communion with the Lord. ^{vv} Gen.1.29.

Expos. 10. God did loue, fauour, and accept of man; and man did behold, reioyce, and rest in the Lord with full delight.

Q. What further priuiledges did man enjoy in this state of innocencie?

An. Hee was placed in ^{*} paradise had libertie to eate of ⁷ euery tree in the garden, except the tree of ¹¹ knowledge of good and euill, and was made ^a ruler of all earthly creatures, ^{*} Gen.2.15. ⁷ Gen.2.16. ^z Gen.2.17. ^a Gen.2.19. Psal.8.6.

Expos. 11. The euent of mans eating, or forbearing that fruit, did giue the name to that tree. If hee had obeyed, he should be happie, hauing experience of

good : if he did eate thereof, he by experience should know what good hee lost thereby, and what miserie hee brought on himselfe.

Q. Were these things bestowed vpon man that he might liue as he list?

An. No, but that he might ¹² serue the ^b Lord his Maker, who therefore gaue man a law, binding ^c him alwaies to perfect obedience, and a speciall commaundement to try him, ^b Reu. 4. 11. Psal. 95. 6. ^c Rom. 2. 14.

Expos. 12. God the Creator of man, Psal. 100. 3. and in that respect his supream, and absolute soueraigne, hauing bestowed so great gifts, and maine liberties vpon man freely, might vpon his owne will and pleasure require at the hands of man, what obedience soeuer he had, or would inable him to performe, Deut. 11. 31. 32. Ier. 27. 5. and might also inioyne him to manifest his loyaltie and humilitie, by abstaining from some act in it selfe indifferent, for no other reason but because he was so commanded. Dan. 4. 32. 35. Pla. 115. 3.

Q. What was that speciall commaundement?

An. Of

with an Exposition upon the same. 67

An. Of the tree of ^d knowledge of good and euill, thou shalt not eate, for in the day that thou eatest thereof, thou shalt die the death. ^d Gen. 2. 17.

Q. Death we heare was threatned if hee did disobey; what promise was made to encourage him to this dutie?

An. The continuance ^e both of ¹³ himselfe, and his ¹⁴ posteritie, in that good estate, ^e Gen. 2. 9.

Expos. 13. The tree of life seemes to be a signe and seale of the continuance of his happinesse, if he had obeyed, Gen. 3. 22. 23. 24. Pro. 3. 18. Apoc. 2. 7.

14. All mankind was created good in Adam, Eccl. 7. 31. Rom. 5. 12. 1. Cor. 15. 22. as other creatures were in their kind, Gen. 1. 31. and God did enter into covenant with our first parents, Gen. 2. 17. as they were the roote of all their posterity: so that what they had actually promised to them, we had promised to vs also in them.

Q. Did man continue in that good estate?

An. No, but ¹⁵ he ^f fell from God thorough the enticements of Sathan. ^f 1. Tim. 2. 14.

Expos. 15. Man was created good, but

mutable, so that he might fall, Gen. 2. 17. Eccl. 7. 31. and God not being bound to vphold him, Rom. 11. 35. Gen. 17. 1. did suffer him to fall, knowing how to order the same for the setting forth of his glorie, Prou. 16. 4. God knew before that man would transgresse, Act. 15. 18. Psal. 139. 2. yet was he not therefore to forbear to giue man a most wise, iust, and easie precept, whereby hee would shew forth his Soueraigntie ouer man, 1. Sam. 15. 3. 9.

Q. How did he fall?

An. By **sinning** & wilfully ¹⁶ against God, transgressing his law. & Eccl. 7. 20. or 31. Rom. 5. 12. 1. Ioh. 3.

Expos. 16. Sathan was the principall outward cause of the sinne of man, Gen. 3. 1. Ioh. 8. 44 Apoc. 12. 9. who enuying the glorie of God, and the saluation of man, did vse the serpent as his instrument to seduce the woman, Gen. 3. 1. 2. Cor. 11. 3. and the helpe of the woman to seduce the man, Gen. 3. 6. The qualitie of the fruite, by accident was a cause to mooue them to eate thereof, Gen. 3. 6. and the iust and good law of God, forbidding that sinne, may be said to be an
occa-

with an Exposition upon the same. 69

occasion of the sinne, as it did forbid an act in it selfe indifferent, that man could not commit it without sinne; but the principall inward cause of mans fall, was his owne free-will, freely and voluntarily transgressing Gods commandement, which he might and ought to have obeyed, but would not, Gen.2.7.17.and 3.23. 24. Rom.5.19. Eccl.7.31.

Q. What was the sinne he did commit?

An. The^h eating of¹⁷ the forbidden fruit.^h Gen.3.6.

Expos. 17. The tree of knowledge, in it selfe was good, Gen.1.11.12.1. Tim.4.4. Gen.3.6. but the fruit thereof vnlawfull to be eaten, because God had forbidden it to be eaten, 1.Ioh.3.4. Gen.2.17. And this sinne of Adam was exceeding great, because it was the breach of so easie a commaundement, Gen.1.29. with Gen.2.17. that God had given for the tryall of his obedience, committed by him that had receiued great fauours from God, Gen.1.26.27.28. &c. and that in Paradise, Gen.3.6.23. Also it was accompanied with an heape of other sins, infidelitie, idolatrie, vnthankfulnessse to God, and contempt of him, blasphemie

in subscribing to the deuill, murther, &c.

Q. Did all mankind sinne in Adam?

An. Yesⁱ, for¹⁸ wee were all in his loynes, ⁱ Rom. 5.12. 1. Cor. 15.22. Heb. 7.9.10.

Expos. 18. Adam was not a priuate person, but the common parent of vs all; and as hee receiued integritie for himselfe and vs, so he lost it for himselfe & vs.

Q. What is the state of all men by reason of Adams fall?

An. They are ^k dead ¹⁹ in Sinne, and bondslaues ²⁰ of Sathan, ^k Eph. 2.1.2.

Expos. 19. To be dead in sinne, is to be vterly deprived of all life of grace, Eph. 5.18. so that we can mooue to nothing of our selues, that is truly acceptable in the sight of God.

20. To be bondslaues of Sathan, is to be vnder the power and dominion of the deuill, so that wee doe, and cannot but doe his will and commaund. 1. Tim. 2. 25.26. Act. 26.18. 2. Cor. 4.4.

Q. How doth that appeare?

An. In that they are altogether ¹ vnable to good, and ²¹ prone^m to euill continually, ¹ 2. Cor. 3.5.^m Gen. 8.21.

Expos. 21. Euery facultie of soule,
and

and member of body, is defiled with sin.
1. Thel. 5. 23. Rom. 5. 6. The minde is
blind, Ier. 10. 14. and 51. 17. Matth 15.
14. Eph. 5. 8. impotent, Luk. 24. 25. Ioh.
1. 5. and 3. 9. 10. and 8. 43. 1. Cor. 2. 14.
Deut. 29. 4. vaine, Pro. 14. 12. Eph. 4. 17.
1. Cor. 1. 21. Es. 44. 20. foolish, Pro. 22.
15. Tit. 3. 3. Es. 29. 13. Iob. 11. 12. apt
to deuise euill. Ier. 4. 22. The memorie is
feeble, apt to forget good, Luk. 24. 6. 7.
8. to remember euill, but neither good,
nor euill as it ought. Matth. 27. 63. with
Matth 26 75. Deut. 8. 10. 11. 19. Heb. 13.
2. 2. Pct. 3. 5. The conscience is impure,
Tit. 1. 15. Heb. 10. 22. benumbed, Gen.
42. 21. 22. Eph. 4. 19 Gen. 50. 15. Heb. 9.
14. or turmoiled, Ioh. 8. 9. 1. Ioh. 3. 20.
Dan. 5. 6. 9. Gen. 4. 4. Act. 24. 26 and 2. 37.
Pro. 28. 1. Es. 57. 2. 21. Leu. 26. 36. erro-
neous and superstitious, Mar. 10. 19. 20.
Luk. 18. 12. Matth. 15. 2. 3. Ioh. 16. 2. or
doubting, Rom. 14. 23. The will vnable
to chuse good, 1. Cor. 2. 14 Phil. 2. 13.
Matth. 6. 10. 2. Tim. 2. 26. Romans 88.
strong to euill, yea altogether auerse and
rebellious. Matth. 23. 37. Rom. 6. 19. Ier.
18. 12. and 44. 16. 17. The affections vn-
ruly and disordered, Gal. 5. 24. Rom. 10.

2. 1.King.22.8. and 21.4. Iam.4.1.2.5. The members of the body, are tooles to execute sinne conceiued, Rom.6.13.19. and 3.13. Psal.52.4. 2.Pet. 2.14.and instruments to stirre vp sinne in the soule, Gen.3.6.and 6.2. 2.Sam.11.2. 1.King.21.1.2.Math.5.28.29. This pronesse to sinne is euer present, Ier.7.9. Gen.6.5. euen then when the operations cease. And though a man finde himselfe lesse apt to one sinne, then to another, being restrained or renued by the Spirit, Gen.20.6. Ier 32.40.Eph.3.16. or by reason of some other defects, or lets, 2. King.1.12.and 19.35.1.King.13.4.Hos.2.7.Ioh.12.19.Mar.11.32.Act 5.26. Math.21.46.Gen.37.25.26.27.and 39.8.9. Luk.4.30.Ioh.8.59.yet corruption causeth an aptitude to euery sinne, if it be not hindered.

Q. What fruits doe proceed from this Originall corruption?

An. Euill ²² *thought* ⁿ, *words,* ^o *and woakes,* ⁿ Gen.6.5. Col.1.21. ^o Gal.5.19.

Expos.22. The thoughts and desires naturally are ignorant, erroneous, vnbelieuing, deceitfull, vnruely, loose, willfull,

with an Exposition vpon the same. 73

full, vaine, idle, blockish, not fauouring good, proud, disdainfull, vncharitable, filthy, &c. and in a word, abhominable, odious. The words and workes, answerable to these. Psal. 94. 7. El. 29. 15. Psal. 10. 4. and 14. 1. Deut. 29. 19. 20 Amos. 6. 3. and 9. 10. 1. Cor. 1. 23. El. 5. 19. Psal. 126. 1. Iob. 21. 14. 15. Ier. 6. 16. Luk. 19. 14. Mal. 3. 14. Psal. 73. 13. Numb. 20. 10. 12. Psal. 31. 22. and 116. 11. Matth. 14. 30. Luk. 18. 11. Deut. 15. 9. Psal. 83. 4. 1. Pet. 4. 3. 4. Gen. 38. 15. 16. 2. Sam. 13. 2. Mich. 2. 1. Amos. 8. 5. 1. Sam. 1. 13. 14. and 17. 28. Matth. 9. 4. El. 14. 13. Zeph. 1. 12. Obad. 3. v. Reu. 18. 7. El. 65. 5. Ier. 2. 25. Reu. 3. 17. Matth. 9. 18. Psal. 30. 6. Luk. 12. 19. Ion. 4. 8. 9. Hos. 7. 1. 2. Mat. 24. 37. 38. 39. Ier. 8. 6. 2. Pet. 3. 3. 4. Psal. 107. Pro. 1. 11.

Q. Are all the actions of naturall men euill continually?

An. *Yea*: ²³ for they *are* false in many things, and as they come from them they are *and* odious vnto God. *and* Matth. 12. 35. *and* Pro. 28. 9.

Expof. 23. A man by nature may doe an act that is good for the substance thereof, Dan. 4. 27. or 24. Rom. 2. 15. but

but neuer that which is truely and spiri-
tually good, Matth. 7. 18. Ier. 13. 23.
Rom. 3. 10. Prou. 15. 8. and 21. 27. for
his person is not accepted, Genes. 44.
1. Pet. 2. 5. nor sanctified, and so the good
acts he doth, proceeds not from a good
roote, viz. faith, and the spirit of sancti-
fication, 2. Tim. 1. 5. neither is it done in
a right manner, Iam. 4. 3. nor to a lawfull
ende. viz. the glory of God, 1. Cor. 10.
31. Col. 3. 17. all which are required to
the being of a good act.

*Q. What punishments are due vnto man
by reason of these sinnes?*

An. All woe ^r and ²⁴ miserie, temporall
spirituall, and eternall, ^r Iam. 3. 39. Rom.
6. 23. Gal. 3. 10.

Expos. 24. The least sinne, is a very
vile breach of Gods most holy law, 1.
Ioh. 3. 4. Deut. 27. 26. and so an hainous
offence against his infinite maiestie, Psal.
51. 4. also of it owne nature it is alwaies
ioyned with impenitencie, Act. 5. 31.
and 17. 30. and therefore doth deserue
death, with all miseries accompanying
the same.

Q. Which are the temporall miseries? *A*

An. Gods curse vpon the ^r creatures,
on

on^r mans body, senses, name, friends,
whatsoever he takes in hand, and^v death
it selfe, ^f Rom. 8. 20. ^t Deut. 28. 25. 16.
&c. ^v Rom. 6. 21.

Q. What are the spirituall miseries?

An.²⁵ Blindnes^{vv} of minde, the^x spirit
of slumber and giddines, ^y horzour of
conscience, ^z hardnes of heart, a repro-
bate^a sense, and strong delusions, ^{vv} Es.
6. 9. ^x Rom. 11. 8. ^y Matth. 27. 34. 5.
^z Ex. 7. 3. ^a Rom. 1. 28. ^b 2. Thes. 2. 11.

Expos. 25. To be blind in minde, is to
be vterly distitute of the true knowledge
of God, and of the life to come, and to be
hastening to endles woes, and yet not vn-
derstand it.

26. The Spirit of slumber, is that which
through a vaine perswasion of a mans
good and safe estate, lullet him a sleepe
in securitie. Deut. 29 19.

27 Horror of conscience, is when the
conscience awakened, filleth the soule
with deepe doubts, hellish and vnrecou-
erable desperation, and remediles feares
of cuerlasting damnation, Reuel. 6. 16.
17.

28. Hardnes of heart, is a fearefull
iudgement of God, whereby the heart is
past

past all feeling, and remorse, shut fast vp that neither the word, nor workes of God can kindly worke vpon it. El. 48.4. Zach. 7.11.12.

29. A reprobate sense or minde, is a minde destitute of iudgement, and voide of common reason, taking euill for good, and good for euill, neither fearing God, nor reuerencing Man, regarding neither right nor wrong, Luk. 18 4.

30. Strong delusions, are when men are giuen ouer to take pleasure in beleeuing lies, and idle fancies of vaine heads. To these we may adde phrensic, madnes, Deut. 28.28, to be giuen ouer to vile affections, God with-drawing from men his grace, and in his secret but iust and dreadfull iudgement, giuing them ouer to most sordide, and loathsome, vnnaturall, and inordinate lusts, Psal. 81.12. Gen. 19.5.

Q. Which is the eternall miserie?

An. 3¹ **E**uerlasting ^c damnation, ^c Rom 6.23.

Expos. 31. Damnation, which is an euerlasting separation of soule and body. from the comfortable presence of God, Match. 7.23. Reu. 22.15, and an enduring

ring of castelle, endles, remediles torture,
with the deuil & his Angels, Mat. 24. 41.
Reu. 20. 15 Luk. 16. 24. 25. in the due de-
sert of sinne.

*Q. After a man doth know his miserie,
what must he learne in the next place?*

*An. The true meanes¹ how he^d may
escape the foresaid misery, and be^e re-
stored to happines,^d Act. 2. 37. Act. 16.
30.*

Expos. 1. God in iustice passed by the
Angels who fell without the enticement
of any other, 2. Pet. 2. 4 Iude 6. Matth.
25. 41. but of his infinite loue, free grace
and mercy, Es. 43. 25. Ier. 31. 1. Hol. 14.
4. Ioh. 3. 16. Rom. 5. 8. 9. Eph. 1. 5. 6. 1.
Ioh. 5. 19. hee hath prescribed meanes,
whereby man might escape misery, and
be restored to happines, Act. 2. 37. 38. 39.
40.

*Q. By what meanes may we escape this
miserie, and recover happines?*

*An. Onely² by^f Jesus Christ.^f Act. 4.
12.*

Expos. 2. God in iustice doth hate
sinne, Esai 1. 3. Psal. 45. 7. and hath de-
nounced death against the transgressors
of his law; Gen, 2. 17. Deut. 27. 26. Es.

30.33. Ier. 4.4. therefore to satisfie his iustice, Col. 1.20. and make way for mercy, Psal. 145. 9. his infinite wisdom found out a meanes, Gen. 3.15. euen by Iesus Christ, vpon whom the Father laid this office of reconciliation, Psal. 40.6.7. Heb. 5.5. Ioh. 3. 17. and 5. 36.37. which he willingly vndertooke, Heb. 10.7.9 and did faithfully discharge. Heb. 10.5.6.7.

Q. What is Iesus Christ?

An **The** ³ eternall & Sonne of God, who in time became man, for his elect. & Gal. 4.4.5.

Expos. 3. The Sonne of God by nature became the Sonne of Man, that he might make vs the Sonnes of God by adoption, who were by nature the children of wrath, Eph. 2.3. it being fit that our reconciliation should be wrought by the Sonne, Esa 61. 1. Ioh. 1.4. Ioh. 5.36.37. Col. 1.16.17. Heb. 1.3. Ioh. 5. 17. and 3. 17. and sealed by the holy Ghost, Eph. 1. 13. and 4.30.

Q. How many things are wee to consider in Christ?

An. His ⁱ person, and his ^k office. i Col. 2.9. ^k Heb. 2.16.17.

Q. What

Q. What is his person?

An. It is¹ God and man⁴ vnited together into^m one person.¹ Ioh. 1. 14. El. 7. 14. Rom. 9. 5.^m 1. Cor. 8. 6.

Expos. 4. In Christ there are two distinct natures, Heb. 1. 4. 5. Matth. 18. 20. with 1. Tim. 2. 5. Luk. 1. 35. Matth. 18. 20. Reu. 1. 8. Heb. 1. 11. 12. Ioh. 16. 30. Phil. 2. 6. Ioh. 1. 3. and 5. 17. Matth. 8. 13. with Luk. 22. 43. Matth. 24. 36. and 27. 4. 6. Ioh. 4. 6. and 11. 35. and 14. 28. Eph. 4. 10. inseparably vnited, 1. Pet. 3. 18. Ioh. 10. 18. Heb. 9. 14. not confounded, Rom. 1. 3. 4. and 9. 5. Ioh. 16. 30. with Luk. 2. 52. Mar. 13. 32. and yet there is but one Christ, not many Christs, 1. Cor. 8. 6. 1. Tim. 2. 5. for the Godhead did assume the humane nature to it selfe, Phil. 2. 7. Heb. 2. 16. so that the Manhood subsisteth in the Godhead, Matth. 3. 17. and 17. 5. and they are so inseparably vnited, that the selfsame person which is God, is also man, Ioh. 3. 13. Eph. 4. 10.

Q. Being God before all time, how could he be made man?

An. He wasⁿ conceived^s by the holy Ghost, borne of the virgin Marie, according^o to the Prophets,ⁿ Luk. 1. 35.

G

^o Gen.

° Gen. 3. 15. Esa. 7. 14. and 11. 1.

Expos. 5. Christs conception is the miraculous and supernaturall forming of his humane nature in the wombe of the Virgin Marie, Esa. 7. 14. Gen. 49. 10. Luk. 1. 35. by the power of the holy Ghost, Mat. 1. 18. 20. who did perfectly sanctifie it in the verie first moment of conception, Luk. 1. 35.

Q. Why was Christ conceived by the holy Ghost?

An. That he might be pure without sinne, wherewith all are stained who are conceived after the ordinary manner. *p* Luk. 1. 35. *q* Ioh. 3. 6.

Q. Why was he God?

An. That he might beare the weight of Gods wrath without sinking vnder it, overcome death, be the Head^e of the Church, repaire his Image in vs, conquer the enemies of our saluation, and defend vs against them.

Expos. 6. The dignitie of being Head of the Church is so great, that it cannot agree to any meere man, Eph. 1. 21. Phil. 2. 9. 10. 11. Heb. 1. 6. also the offices of the head, are to giue the power of life, feeling, and moouing, to the body, Ioh.

with an Exposition upon the same. 81

1.4. Rom. 8.2. and to direct by his power, the inward and outward functions of the body, Eph. 5.23.24. which benefits he that is man onely cannot bestow vpon the Church.

Q. Why was he man?

An. That he might suffer death for vs, sanctifie our nature, and we might haue access with bolones to the throne of grace. Heb. 2.14. Heb. 2.11. Heb. 4.15.16.

Expos. 7. The Diuine nature could not suffer, Iam. 1.17. Mal. 3.6. Rom 9.5. and without shedding of blood there could be no remission of sins, Heb. 9.22, Christ therefore tooke our nature that he might suffer death, Phil. 2.7. specially it being no wayes meete, that one hauing no special communion with for another, should endure punishment for anothers fault, Heb. 2.16.17.

8. Fulnesse of all graces aboue measure, were powred into the humane nature of Christ our Sauour, Matth. 3.16. Ioh. 1.16. and 3.34. Col. 2.9. and 1.19. & we being vnited to him, and hauing communion with him, do receiue in measure of his fulnes, Eph. 4.7.16.

Q. What is his office?

An. To be v Mediator, to reconcile God and man. v 1. Tim. 2.5.

Expos. 9. A Mediator, or an Advocate, is a third person, that takes vpon him to agree and reconcile two that be at variance, as Christ being both God and man, did set at one God and man, Eph. 1.10. Col 1.20. 1. Ioh. 2.1. who before were separated by sinne, Esa. 59.2. Ier. 5.25. Christ is our Mediator both as God and man, Ioh. 1.29 34. & 3.14 16. Rom. 5.8. 1. Ioh. 1.7. Phil. 2.6. for in the worke of our redemption he performed many diuine workes, Heb. 2.14 Ioh. 10. 18. as Mediatour, hee is the King and Head of his Church, Luk. 1.33. Ioh. 3.35 Act. 2.36. Phil. 2.9. 10. 11. Maith. 28.18. Heb. 1.6. and 2.7. and the speciall offices of Christ our Mediator, doe necessarily require, that the diuine and humane nature ioyntly doe concurre in the execution of them, Ioh. 1.18. Maith. 11.27. Ioh. 3.12. 13. 2. Cor. 5.18. 19. 20. Rom. 5.10. 11. Heb. 9.14. and 7.25. This office is peculiar to Christ, Ioh. 14.6. 1. Tim. 2. 5.6. Heb. 7.24. and neither in whole nor part can be transferred to any other, Act.

with an Exposition vpon the same. 83.

4. 10. 11. 12. Heb. 4. 14. Ioh. 11. 42. 1. Ioh. 2. 1. Heb. 7. 25. Eph. 3. 12. Heb. 2. 14. 15. Act. 10. 42. 43. and 17. 31. In the decree of God Christ was a Mediatour from eternitie, Eph. 1. 5. 6. In the vertue and efficacy of his mediation, he was giuen to be Mediator as soone as necessitie required, Reu. 13. 8. Gen. 3. 15. In the fulnesse of time hee was manifested in the flesh, Gal. 4. 4. 5.

Q. How did he that?

AN. By his ^{vv} fulfilling ¹⁰ the law, and by his ¹¹ x sufferings. ^{vv} March. 3. 15. ^x Heb. 9. 15. Rom. 5. 10. 13.

Expos. 10. It became him who was our faithfull high Priest to fulfill all righteousness.

11. The iustice of God must be satisfied, and the debt of sinne must be paid, before God who is true, iust, and vnchangeable, could be pleased with vs, 1. Ioh. 2. 2. Heb. 9. 14. 15. 1. Pet. 1. 18. 19. Reu. 1. 5.

Q. What vnderstand you by his sufferings?

AN. His voluntary y humiliation both in ^z 12 soule and body, his ^a crucifying, ^b 13 death, buriall, and ^c abiding ¹⁴ vnder

the Dominion of death for a time. *Phil.* 2. 5. 6. 7. 8. *z* *Esa.* 53. 10. *Matth.* 26. 38. *Heb.* 9. 14. ^a *Luk.* 23. 33. ^b *1. Cor.* 15. 3. 4. ^c *Act.* 2. 27.

Expos. 12. Christ in his incarnation did assume our whole nature, *Luke* 2. 40. 52. *Heb.* 2. 6. *Luk.* 23. 46. *1. Tim.* 2. 5. *Luk.* 19. 10. *Matth.* 26. 38. *Mark.* 14. 34. *Mat.* 27. 16. *Ioh.* 19. 30. *Heb.* 10. 5. *Matth.* 26. 12. *Heb.* 2. 17. that by offering it vp a sacrifice for sinne, hee might redeeme vs, *Heb.* 8. 1. 2. 3. *Heb.* 9. 14. and 13. 10. 11. 12. In our nature he became our suretie, *Iob* 19. 25. *Heb.* 7. 22. therefore he suffered properly in soule as well as in bodie, *Matth.* 27. 46. *Gal.* 3. 13. *Heb.* 2. 9. 10. 14. which is set forth in the Lords Supper, *1. Cor.* 11. 25. and was signified by the sacrifices in the law, *Hebr.* 9. 19. 20. 21 22.

13. The death of Christ was the separation of the soule and bodie, *Matth.* 27. 50. *Luk.* 23. 46. though they both continued still vnited to the Godhead, *Mat.* 1. 23. *Ioh.* 1. 14. *1. Pet.* 3. 18. *1. Cor.* 2. 8. It was necessary that Christ should die, that he might satisfie Gods iustice, *Heb.* 9. 22. abolish and kill sinne, *Mat.* 26. 28. *Rom.*

5. 10. Rom. 8. 3. Rom. 6. 10. 11. 1. Ioh. 3. 8. destroy death, and him that had the power of death, that is, the deuill, Heb. 2. 14. 2. Tim 1. 10. Ioh. 12. 31. Hos. 13. 14. deliver vs from the feare of both, Heb. 2. 14. Luk. 1. 74. confirme the Testament or couenant of grace, which hee made with vs, Heb. 9. 16. 17. and 13. 20. Zach. 9. 11. and obtaine for vs the spirit of grace, Act. 2. 33. Gal. 3. 14. and 4. 4. 5. Betwixt the death & sufferings of Christ and of the Martyrs, wee may obserue these differences: 1. Christ his passion was an accursed punishment, Gal. 3. 13. the sufferings of the Martyrs and holy men, are onely chastisements or trials. 2. Christs passion was a meritorious sacrifice, Heb. 9. 14. the passions of the Martyrs are of no value to merit any thing, Rom. 8. 18. 3. As the sinnes of the elect were laid vpon Christ, Leu. 16. 21. Esa. 53. 11. Heb. 9. 28. so was the punishment of their sinne for substance and kinde, though not for circumstance of place or continuance, Heb. 4. 15. and therefore he suffered both in soule & bodie the wrath of God which was due vnto vs for sinne, though he suffered not euery particular

punishment of sinne, which euery particular sinner meeteth withall, Rom. 5. 19. Heb. 10. 14. But the Martyrs were not forsaken, though they were not deliuered out of the hands of the persecutors. 4. Christ was in himselfe pure and innocent, but hee suffered for our sinnes, 2. Cor. 5. 21. the Martyrs were not free from sinne, neither did they suffer for the expiation of sinne.

14. Vntill the third day death had power and dominion ouer Christ, for so long death kept a sunder soule and bodie, Luk. 24. 7. Matth. 17. 23. Act. 10. 40.

Q. Did Christ alwayes abide vnder the power and dominion of death?

An. No, for the power of death being y subdued, the third^z day hee¹⁴ rose againe,^a ascended into heauen, and sitteth¹⁵ at the right hand of the Father. y Act. 2. 31.^z 1. Cor. 15. 4.^a Mark. 16. 19.

Expos. 14. The resurrection of Christ is the first degree of his exaltation, wherein his soule being ioyned to the same fl^h that died, he was raised vpto life, 1. Cor. 15. 4. It was necessary that he should rise againe, in regard of the excellency
of

of his person, Act. 2. 24. the couenant which he had made with the Father, Psa. 2. 6. 7. Es. 53. 10. the dignity of his high office of eternall mediation, Psal. 110. 6. 7. Rom. 4. 25. and that the truth of those things which were foretold concerning the glory of the Messias might be fulfilled. Christ by his diuine power rose againe from the dead, Rom. 1. 4. 1. Pet. 3. 18. 1. Tim. 3. 16. Ioh. 5. 21. and 10. 17. 18. Act. 2. 24. & 3. 15. Eph. 1. 17. 20. Rom. 8. 11. not as a priuate, but as a publique person, Rom. 5. 14. 19. 1. Cor. 15. 45. Heb. 10. 14. 1. Pet. 2. 20. 21. thereby shewing that his satisfaction is fully absolute, Rom 4. 25. and 6. 9. 10. The ende of his resurrection was, that hee might prepare himselfe to the performance of the glorious functions of a Mediator, and shew himselfe to be the conquerour of death, and the Lord of quicke and dead, Rom. 14. 9. Act. 17. 31.

15. To sit at the right hand, is a manner of speech borrowed from earthly Princes, who vse to set at their right hand such as they substitute to rule vnder them in their names, 1. King. 2. 19. And hereby is clearely noted that excellent

lent glory, power, and dominion of Christ, receiued of the Father, whereby he doth execute his Kingly, Priestly, and Propheticall office in glorie, Matth. 28. 18. Ioh. 17. 2. Phi. 2. 9. 10. Psal. 110. 1.

Q. What are the speciall parts of Christs Mediatorship?

An. He ¹⁶ is a ^b Prophet, ^c Priest, and ^d King, ^b Act. 3. 22. ^c Heb. 2. 17. ^d Psal. 110. 1.

Expos. 16. In the time of the law, Prophets, Priests, and Kings were anointed, 1. Reg. 19. 16. Exo. 28. 41. 1. Sam. 16. 13. who were types of Christ, truly anointed our Prophet, Priest and King. Also our Mediator was to obtaine and purchase for vs full redemption, and to bestow vpon vs righteousness and eternall life obtained, and to shew vnto vs the way of saluation, which doe necessarily require this threefold office of Christ.

Q. Why was Christ a Prophet?

An. To ^e reueale ¹⁷ vnto vs the way to euertlasting life, ^e Luk. 4. 18. 19.

Expos. 17. Before his comming in the flesh, our Sauour Christ made knowne the will of God to the Patriarks and Prophets,

phets, either immediately, 2. Pet. 1. 21. 2. Sam. 23. 2. Gen. 3. 9. 10. 11. or by the ministerie of Angels, Gen. 3. 1. 11. Iudg. 6. 12. 2. Kin. 1. 3. and by the patriarks and Prophets, he informed the Church of the old-Testament in all points necessarie to saluation, 2. Pet. 2. 5. 1. Pet. 3. 19. Iude. 14. Luk. 1. 70. Eph. 2. 30. 1. Pet. 1. 11. In the fulnesse of time taking vpon him our nature, being after a most excellent manner sanctified by the Spirit, Luk. 1. 35. Dan. 9. 24. furnished with all gifts necessary, Matth. 3. 16. 17. Ioh. 3. 34 Psal. 45. 8. Es. 11. 2. Ioh. 1. 18. and 3. 32. and called of the Father to this office, Luk. 3. 21. 22. Matth. 3. 16. 17. Matth. 17. 5. hee did in his owne person preach vnto the Iewes about the space of three yeeres and a halfe, Act. 1. 1. Luk. 21. 37. Heb. 1. 1. Dan. 9. 27. not altogether passing by the Samaritans and Caananits, Ioh. 4. 40. Matth. 15. 22. With admirable wisdom, Mar. 6. 2. Matth. 21. 23. 27. and 22. 46. ardent zeale, Ioh. 2. 14. 17. Ioh. 4. 34. excellent grace, Psal. 45. 2. 3. Matth. 7. 29. Luk. 4. 22. and 11. 27. singular meekenes Matth. 11. 29. and authority vnvsvall, Matth. 7. 29. Matth. 5. 21. 22. not respecting

cting any mans person. Matth. 21. 42. 43. Mar. 12. 14. hee interpreted the law, Matth. 5. 21. 22. &c. and 19. 4. 5. reproofed the corruptions of the Scribes and Pharises, Ioh. 2. 16. Matth. 23. 13. foretold some things that were to come, Matth. 10. 21. Luk. 19. 43. 44. Matth. 24. 3. &c. and taught the Gospel, or the last will of God concerning the saluation of Man, Esa. 61. 1. 2. Luk. 4. 18. illustrating his doctrine for the most part, by parables and similitudes, as the people were able to beare it Matth. 13. 3. Mar. 4. 33. and confirming that which he taught, by the Scriptures of the old Testament, Ioh. 5. 46. Matth. 22. 32. Luk. 24. 26. 27. 44. 45. and holines of life exactly answearing to his doctrine, with diuers signes of all kindes, Ioh. 3. 2. and 5. 36. Ioh. 6. 61. 62. & 2. 25. Matth. 9. 4. Ioh. 9. 6. and 11. 43. 44. and that most cruell and bitter death which for the truth of God hee did voluntarily vndergoe. 1. Tim. 6. 13. After his ascention our Sauour taught his Church by his Apostles and Ministers, Eph. 4. 11. 12. Act. 10. 41. 42. The Apostles being fully and perfectly instructed by Christ himselfe in those things which con-

concerne the Kingdome of God, Act. 1. 3. Ioh 15. 15. and 17. 8. and extraordinarily furnished with gifts, and infallibly assisted by the Spirit; Act. 2. 3. 4. Ioh. 14. 26. and 16. 13. were sent forth to preach the whole counsell of God, so farre as concernes man and the meanes of his saluation, Act. 20. 27. Matth. 28. 20. 1. Cor. 2. 9. 10. 11. 1. Ioh. 1. 3. Rom. 1. 16. vnto all nations, Matth. 28. 18. 19. Mar. 16. 15. Their doctrine they confirmed both by the Prophets of the old testament, Act. 26. 22. and 28. 23. 2. Pet. 1. 18. 19. and by diuers signes and wonders which God wrought by them, Heb. 2. 3. 4. Mar. 16. 20. In the dayes also, and since the death of the Apostles, our Sauiour doth execute his propheticall office by his ordinary Ministers, whom hee hath commaunded vs to heare, so long as they preach according to the Scriptures. Eph. 4. 11. 12. Luk. 10. 16. so that Christ is the Author of the doctrine which he taught, Ministers are the Instruments of Christ. to teach, not their owne, but his doctrine, 2. Cor. 5. 20. Iob. 33. 23. The fruite of this office is the restoring of knowledge decayed in
the

the first fall of man, and the manifestation of diuine mysteries vnkowne to the world, Rom. 16. 25. 26. Eph. 3. 9. Col. 1. 26. 27.

Q. Why was Christ a ¹⁸ Priest?

An. To^f purchase for vs righteousness and life eternall, ^f Heb. 5. 9.

Expos. 18. Christ is our high Priest, not after the order of *Aaron*, but after the order of Melchisedec, Psal. 110. 4. *Aaron* was of the tribe of Leui, Heb. 7. 5. his stocke and linage was knowne, Exo. 6. 16. 18. 20. he was compassed with infirmities, mortall, a sinner, and had need to offer for himselfe, and for his owne sinnes, Heb. 7. 28. and 5. 2. 3. 4. and 9. 7. but Christ was of the tribe of Iudah. Heb. 7. 14. without Father touching his humanity, without mother touching his Dietie, Heb. 7. 3. immortall and continuing for euer, holy, harmeles, vndefiled, who had no need to offer for himselfe, but offered himselfe for the people onely, Heb. 7. 25. 26. 27. Materiall oyle was powred vpon *Aaron* at his consecration; Leu. 8. 12. but Christ was anointed with the holy Ghost, Act. 10. 38. *Aaron* was instituted without an oath, but Christ
with

with an oath, Heb. 7. 20. 21. 28. Psal. 110.
4. The Priesthood of *Aaron* was typi-
call, Heb. 10. 2. 3. not available to take
away sinne, Heb. 9. 14. 15. but the Priest-
hood of Christ is true and reall, contain-
ing the very Image and body of things
themselues; perfect to abolish sinne, and
to obtaine eternall redemption, Heb. 10.
1. 5. 11. Heb. 9. 12. 14. The Leuiticall
Priest-hood was to be abrogated, Heb.
8. 13. but Christs Priesthood is to conti-
nue for euer; Heb. 7. 24. *Aaron* died and
had successors, Heb. 7. 23. but Christ suc-
ceeded none, hath no successors, but is
our onely and vnchangeable high Priest
for euer, Heb. 7. 3. *Aaron* and his succes-
sors, offered the bodies and the blood
of beasts, Heb. 9. 12. 14. but Christ him-
selfe is both the Priest and sacrifice, Eph.
5. 25. Heb. 9. 26. and 10. 10. They offered
oftentimes one manner of sacrifice, but
Christ hath offered himselfe once for al,
Heb. 7. 27. and 9. 25. 26. and 10. 12. 14.
1. Pet. 3. 18. *Aaron* and his successors en-
tered into the Tabernacle made with
hands, Heb. 8. 5. and 9. 6. but Christ is
entred into the very heauens, Heb. 9. 11.
24. and 4. 14. *Aaron* and his successors
were

were Priests onely, but Christ is both King and Priest, Heb. 7. 1. 2. Aaron and his successors were but Ministers, but Christ is the author of saluation, Heb. 5. 9. all which doe shew the absolutenesse, perfection, and excellencie of Christ his Priesthood.

Q. What are the functions of his Priestly office?

An. Offering ¹⁹ vp & himselfe a sacrifice once for all, and ²⁰ making request for vs, & Heb. 5. 1. and 9. 26. and 7. 25.

Expos. 19. Christ thorough the eternall Spirit, Heb. 9. 14. offered vp his soule and body as a sweete smelling sacrifice to the Father, Eph. 5. 2. once for all, Heb. 10. 12. whereby hee was consecrated, and did enter into heauen, presenting himselfe before the Father for vs, Heb. 9. 24. and 10. 20.

20. Christs intercession is his most gracious will, feruently and vnmoouably desiring, that all his members for the perpetuall vertue of his sacrifice, may be accepted of the Father, Rom. 8. 34. This is both vniuersall and particular, heauenly and glorious, euer effectuall, no way reciprocall, and tendered onely for the
vertue

verue of his sacrifice.

Q. Why was Christ a 2^o King?

An. To ²¹ bydle ^h and subdue all his enemies, but ⁱ to ²² gather, and ^k gouerne ²³ his elect and chosen. ^h Psalme 110. 1. Col. 2. 24. 1. Cor. 15. 28. 1. Ioh. 10. 16. Hag. 2. 7. ^k Ezek. 34. 23. 24.

Expos. 20. The Kingly office of Christ is his spirituall, eternall, and absolute dominion, Luk. 17. 20. Ioh. 18. 36. Dan. 2. 44. and 7. 14. Heb. 1. 8. Reu. 3. 7. whereby being appointed of the Father, Psal. 2. 6. 7. and 45. 7. Psal. 110. 2. Matth. 11. 27. Act. 2. 33. Lord of all things in heauen and earth, Heb. 2. 7. 8. and peculiarly King and Head of his Church, Eph. 1. 21. 22. he doth confound and destroy all his enemies, but doth gather and gouern his elect, Hos. 1. 7. Esa. 33. 22. by his word and spirit, for their saluation and the glory of God, Esa. 32. 15. and 59. 21. 1 Thess. 1. 5.

21. The enemies of Christ are Sathan and all his angels, with all their workes, to wit, sinne and death, Gen. 3. 15. Eph. 2. 2. 2. Cor. 4. 4. 2. Cor. 6. 15. to which we must adde all wicked men, who be the instruments of Sathan, Ioh. 8. 44.

H

1 Ioh.

Ioh. 3. 8. amongst whom the Antichrist of Rome is chiefe, 2. Thess. 2. 3. These enemies Christ hath already overcome in his owne person, Eph. 4. 8. Col. 2. 14. Ioh. 12. 31. he doth daily bridle and repress by his wisdom, power, word, and spirit, Luk. 10. 18. 19. Luk. 2. 34. Reu. 12. 5. and 2. 27. 2. Cor. 10. 4. 5. and he will perfectly subdue at the day of iudgement, 1. Cor. 15. 25. adiudging the deuill and all his partakers to eternall condemnation, Mat. 25. 46. and viterly abolishing sinne and death, 1. Cor. 15. 26. Further is to be noted, that Christ as Mediatour in the execution of his Kingly office, doth outwardly call some wicked and vngodly men, Mat. 22. 1. 14. and 20. 16. prescribe a law how they ought to walke, Iam. 4. 12. bestowe many good things vpon them both spirituall and temporall, though not such as accompanie saluation. Heb. 6. 4. 5. Mat. 13. 19. 20. 21. Luk. 8. 13. 14. Iob. 22. 18. and inflict diuerse punishments vpon them, in this life and the life to come, for their sinne and disobedience. Matth. 13. 12. and 25. 28. El. 6. 10. 2 Thess. 2. 10. 11. Luk. 16. 23.

22. Christ doth not onely by his word
call

call his elect to faith, repentance, and the participation of the covenant of grace, Mark. 1. 14. 15. Matth. 11. 28. but he doth also effectually mooue them by his Spirit to repent and belecue, Psal. 110. 3. 2 Thes 2. 13. 14. Eph. 3. 16. 17.

23. The functions of Christs Kingly office, appertaining to the gouernment of his elect, are 1. The prescription of lawes, according to which his subiects ought to beleue and liue; which stands not onely in appointing the faithfull by the ministerie of his word to liue godly, iustly, and soberly; but also in writing his lawe in their hearts by his holy Spirit, and inabling them by the same Spirit, to doe in some measure what hee requireth, Tit. 2. 11. 12. Ier. 31. 33. Ezech. 36. 27. Ioh. 1. 16. 2. The communication and bestowing of all good things vpon them, appertaining to this or a better life, so farre as he knowes it needfull or profitable: vnder which we are to comprehend the remoouing of things hurtfull, and the defending of his subiects against them, Psal. 68. 18. Iam, 1. 16. 17. Ps. 23. 1. 2. 3. 1. Cor. 12. 8. 9. 10. 11. Eph. 1. 7. Act. 26. 18. Matth. 9. 6. Gal. 4. 5. Rom.

8.15.16. 2.Cor. 12.9. Phil. 4. 13. Luke 22.32. Ioh. 17.11.12.22.23. 1.Ioh.4.4. Gen.9.26.27. Psal.81.13.14. Act.4.16. and 5.13. Psal. 34.9.10. Tit.1.15. Rom. 14.14.15. Esa.27.7. Ier.46.28. 3. The receiuing of his elect vnto himselfe, and the giuing of eternall life vnto them, ha- uing pronounced sentence on their side, Matth.25.46.

Q. What benefits doe we receiue by the death and resurrection of Christ?

An. We are redeemed from the ²⁴guilt, ¹ punishment ²⁵, and power ^m of sinne, & shall be raised vp at the last day, ¹ Col.1. 14. ^m Luk. 1. 74. Tit. 2. 14. 1. Cor. 15. 13.

Expos. 24. Christ hath paid our debts, and answered whatsoeuer the law did require at our hands, 1. Pet. 2. 21. 24. and laid downe his life, according to the will of his Father, Ioh. 10. 15. so that the law hath nothing against vs, Col. 2. 14. Christs death must needs bee acceptable, Eph. 5. 2. and consequently wee are not bound ouer to punishment.

25. Punishment is inflicted because of sinne, Iob. 4. 8. Prou. 22. 8. and 28. 18. Hos. 10. 13, and 14. 1. being freed from sinne

sinne wee are not liable to iudgement, 2.Sam.12.13. Ier.4.14. Ezeck. 18.32. It stands not with the iustice of God, being once fully satisfied, to require a second payment at our hands, Gen.18.25. Match, 3.17. neither will it stand with his glorious mercy, the honour of Christ who is a perfect Redeemer. Tit. 2.14. the price of his blood, 1.Cor.6.21. nor with our faith in praying for full pardon of all our debts, Matth.6.12. or our peace with God, Rom. 5.1. nor yet with right reason, that the guilt of sinne should be removed, and yet punishment for sinne inflicted.

Q. How are we redeemed from the guilt and punishment of sinne?

An. God the Father accepting the death of Christ, as a fullⁿ ransom and satisfaction to his iustice, doth freely discharge and acquite vs from al our sinnes, Rom.3.24.25. Col.1.14.

Q. How are we redeemed from the power and tyranny of sinne?

An. Christ by²⁶ his^o death killeth sin in vs, and by his²⁷ resurrection doth quicken vs to newnesse of life. ° Rom.6.3.4.

Expos. 26. Christ by his death did conquer sinne; and the old man in vs is truly said to be crucified, dead, and buried, in and with the body of Christ, wee being ingrafted into the similitude of his death, Col. 2. 12. 20.

27. Having communion with Christ in his life, we are raised vpto a spirituall life, Rom. 8. 11. and haue our conuersation in heauen, Phil. 3. 20. But this life is onely begun here, and groweth by degrees, being perfected in heauen.

Q. What are the benefis of Christs ascention?

An. The leading ^p of captiuitie captiue, the giuing of gifts vnto men, the pouering ^q his spirit vpon his people, and preparing ^r a place for them, ^p Eph. 4. 8. 11. ^q Act. 2. 16. 17. ^r Ioh. 14. 3.

Q. What are the benefis of his intercession?

An. The persons of the faithfull doe alwaies remaine iust, and their works ^s acceptable in the sight of God; hereby also they are defended against the accusations of all their enemies ^s 1. Pct. 2. 5. Gen. 4. 4. Exod. 28. 38.

Q. How wil the knowledge of these things worke

with an Exposition upon the same. 101
worke in the heart of him whom God will
save?

A. It brings him to a serious & confi-
deration of his owne estate, to v^e graine
for sinne, and the feare of Gods displea-
sure, whereby v^e the heart is ²⁸ broken
and humbled. * Ier. 8. 6. 7. Luk. 15. 17.

* Act. 2. 37. w Act. 9. 6.

Expos. 28. The heart is broken and
humbled, when it is cast downe with the
sight of sinne, Psal. 51. 17. bruised with
the weight of Gods wrath, and melted
away for feare, Psal. 119. 120. 2. King. 22.
19. knowing that God hath aduantage
agaⁿst him, and that he is worthy to be
condemned.

2. What else will this knowledge worke?

Ans. It will bring * a man ²⁹ to confesse
his sinne, highly to v^e prize Christ, and
hunger ³⁰ after ² him, untill he obtaine
his desire. * Luk. 15. 18. y^e Math. 13. 44.
² Esa. 55. 1. Ioh. 7. 37.

Expos. 29. Hee will acknowledge his
sinnes to God as particularly as hee can,
1. Tim. 1. 13. and with sighes and
groanes, for pardon and forgiuenes,
Rom. 8. 26.

30. Hunger after Christ must be ser-

uent, as a thirstie man longeth for drinke; and continuall, neuer giuing ouer till the desire be obtained. With this desire there is alwayes ioyned an high prizing of Christ, & an aduised willingnes to forgoe all things for Christs sake, Phil. 1. 22. 23. with 3. 7. 8.

Q. How are we made partakers of Christ with all his benefits?

An. By ^a faith ^a alone, ^a Ioh. 3. 16. and 1. 12. Act. 13. 39.

Expos. 1. By faith alone we are ingrafted into Christ, Rom. 11. 20. receiue him Ioh. 6. 56. haue communion with him, Reu. 3. 20. and so are made partakers of all his benefits, Ioh. 3. 36. also faith is the condition of the couenant of grace. Act. 16. 31. Ioh. 20. 31. 18. Mar. 16. 16. Ioh. 20 31. Rom. 4. 3. 5.

Q. What is faith?

An. A ^a resting ^b vpon Christ alone for saluation, ^b Psal. 2. 12. Act. 16. 31.

Expos. 2. Bare assenting to the truth of Gods promises, vpon the credit of the reuealer, is not true and iustifying faith, Matth. 21. 32. Ioh. 2. 23. Luk. 24. 25. Luk. 8. 13. but when the poore soule doth cast it selfe vpon the free promise of God
made

made in Iesus Christ, for pardon of sin, it doth truely belecue, Act. 9. 42. Ioh. 14. 1. Ioh. 5. 24. with Rom. 4. 5. Ef. 28. 16. with Rom. 9. 33. Act. 18. 8. with Rom. 10. 10. 11. This faith is certaine, Mat. 16. 18. though mixed with many doubtings Luk. 1. 18. and 17. 5. Mar. 9. 24. and continuall, Luk. 22. 31. 32. though often shaken, Luke. 24. 21. A full perswasion seemes rather an effect of a strong faith. Rom. 4. 21. then the nature of true faith, Ioy is a fruite of faith, 1. Pet. 1. 8. Act. 8. 6. 7. 8. Rom. 5. 4, but not an inseparable companion thereof; a man may haue true faith, and feeble little, or no comfort, Psal. 22. 1. and 31. 10. and 77. 2.

Q. What is the ground of faith?

An. The free^r promises of^c God made in Christ, concerning the forgiveness of sinnes, and eternall righteousness^c Rom 4. 18. Heb. 11. 1.

Expos. 3. Temporall blessings, Eccl. 9. 1. 2. ciuill vertues, Luk. 18. 12. 13. 14. a generall notice that Christ will saue the elect, Matth. 13. 20. 21. sense, reason, experience, feeling, Psal. 10. 1. and 51. 12. are not the grounds of faith, but only the promises, which God of his grace
hath

hath made vnto vs in Christ, which ought to be receiued, because God that cannot lie hath spoken them, Tit. 1. 2. 2. Tim. 2. 13.

Q. How is faith wrought in vs?

An. Inwardly by ^d the 4 spirit, as the Author, outwardly by the ^e preaching of the word, and ^s Catechising, as the instrument thereof, ^d Act. 16. 14. ^e Rom. 10. 14. Heb. 5. 11. 12 and 6. 1. 2.

Expos. 4. Faith is the gift of God, Phil. 1. 29. and a grace supernaturall; a man of himselfe can no more beleeue, then a corrupt fountaine can send forth sweete waters. 1 Cor. 2. 14.

5. By Catechising, vnderstand a pure, plaine, brieve, and orderly instruction of the people in the chiefe grounds of Christian religion, 1. Cor. 2. 4. 1. Cor. 3. 1. 1. Pet. 3. 15. Heb. 6. 1. 2. Rom. 6. 17. so that the people may clearely and manifestly see the way vnto saluation, and may know how to make vse both of the Lawe, and of the Gospell, for their humiliation and comfort, vnderstanding how one thing dependeth vpon another, goeth before, or followeth after.

Hereby

Hereby Christians are inabled to re-
ferre that which they read, to some
head, readily to apply what they heare,
to fit purpose, try it, and haue it in rea-
dines, in the time of neede, In a word to
profite by the publique ministerie. Heb.
5. 11. 12. and to know how to goe for-
ward in godlines, in an holy methode. To
say nothing that Catechising is profita-
ble to informe the iudgement, reforme
the affection, and quicken both, to the
duties of a Godly life.

*2. How doth the word worke faith in
vs?*

An. By shewing vs ^f our miserie, and
the true ^s meanes of our recouerie, en-
couraging vs ^h being ^o humbled. to re-
ceiue the promises of the Gospel ^f Rom.
7. 7. Gal. 3. 22. & Gal. 4. 4. 5. ^h Matth. 11.
28. El. 61. 1. 2. 3. Reu. 22. 17.

Expos. 6. The word commaundeth the
humbled to beleeue, promiseth them
comfort, Matth. 9. 13. Luk. 15. 32. set-
teth forth the necessity, and excellency of
faith, Ioh. 3. 18. 36. the danger of vnbe-
liefe, Mar. 16. 15. Ioh. 12. 48. Act. 13. 46.
the tender mercies and compassions of
the Lord, Psal. 103. 8. 12. and how hee
inui-

inuieth, perswadeth, and intreateth him to beleeue, 2. Cor. 5. 20.

Q. How doth the Spirit worke by the word?

An. It doth teach vs wisdomⁱ to apply things generally spoken, particularly to our selues, secretly vpholdeth^k against despaire, stirreth vp^l in vs good desires, doth^m soften the heart, and drawⁿ vs to rest vpon Christ for saluation, before we^o haue the feeling of comfort, ⁱEzek. 36. 27. 31. ^kPsal. 51. 92. ^lPh. 2. 13. ^mEzek. 11. 19. and 36. 26. ⁿIoh. 6. 44. ^oMatth. 11. 28. 29.

Q. By what meanes is faith encreased?

An. By⁷ hearing^p the same word preached or Catechised, and likewise^q by earnest^r prayer. ^p1. Pet. 2. 2. ^qLuke. 17. 5.

Expos. 7. Hearing the word preached, is ordained of God as a meanes to increase knowledge, Matth. 15. 10. Pro. 1. 5. and 8. 33. Psal. 73. 16. 17. 1. Cor. 1. 21. and 14. 24. 25. to rectifie the iudgement, to giue counsell in doubtfull cases, Psal. 119. 24. Psal. 73. 16. 17. to perfect the faith of the weake, Rom. 10. 8. 1. Thess. 3. 10 to make stable the strong, Act. 20.

32. Rom. 1. 11. 12. to comfort them that are in heauinesse, 1. Thes. 2. 11. and 3. 2. and 5. 14. to raise them that are fallen, 2. Sam. 12. 12. 13. Gal. 6. 1. to call backe them that wander. Es. 30. 21. to stirre vp the graces of Gods spirit, Cant. 4. 16. 2. Pet. 1. 13. to refresh the soules of the Saints with sweete and heauenly consolations, Cant. 1. 1. Psal. 119. 162. Col. 2. 2. and to build both weake and strong, vnto perfect holines, Eph. 4. 11. 1. Pet. 5. 2 1. Tim. 4. 16. Iam. 1. 21.

8. As libertie to pray is a sweete priuiledge, Eph. 2. 18. because thereby wee doe, and may continually commune with the Lord after a familiar manner, 2. Sam. 7. 18. Psal. 5. 1. 2. 3. & lay open our griefes into his bosome, 1. Sam. 1. 15. Ps. 130. 1. 2. and 61. 1. 2. wee doe testifie our dutifull affection to him, Luk. 15. 18. and become helpers to others; Rom. 15. 30. Ph. 1. 19. 2. Thes. 3. 1. Col. 4. 12. so it doth adde strength to faith, Luk. 17. 5. for it giues life to the graces of God that are in vs: by it we obtaine at the hand of God what good wee stand in neede of, Matth. 77. Is. 65. 24. wee growe better acquainted with God, Gen. 18. 23. 27. Iam.

Iam 4.8. wee fight manfully against corruption, Eph. 6.18. and learne to direct our selues in a godly life: by it crosses are preuented, remoued, or sanctified, Ps. 3.4. Es. 37.1.6. al things are sanctified 1. Tim. 4.5. and we kept that we fall not into temptation, Matth. 26.41. yea often we obtaine much more good, then wee desire or expect, 1. Kin. 3.13. Eph. 3.20. So that prayer is a key to open the dore of Gods treasure-house, Matth. 7.7. a present remedy to an oppressed minde, Psal. 6.1.8. and 31.21.22. a preseruer of the godly minde, 2. Thes. 3.5. a giuer of strength to the weake, Eph. 3. 14. 16. and an especiall meanes to make a man fit to liue in euery estate, Col. 1.9. 10

Q. How must we hear that we may get profit?

An.^r With^r reuerence, ^f meekenes¹⁰,
 toy¹¹, a^r longing¹² desire^v to learne,
 and ^{vv} giuing¹³ credit to the truth.
^r Es. 66.2. ^f Iam. 1. 21. ^r Matth. 14. 44.
^v 1. Pet. 2.2. ^{vv} Heb. 4. 1.2.

Expos. 9. Reuerence is an affection of the heart, arising from an apprehension of Gods maicstie, and our owne vilenes, whereby wee are prepared to heare the word with humilitie, feare, and attention,

with an Exposition vpon the same. 109

on, Act. 10. 33. 1. Theſſ. 2. 13. Ioh. 12. 48.
and 11. 28. Heb 11. 28. Iob. 42. 5. 6. Pſa.
62. 11. Act. 16. 14.

10. Meekneſſe is an affection, where-
by wee are contented to beare the re-
bukes of the law, and to haue the duties
of the word, to be preſſed vpon vs,
1. Sam. 3. 18. 2. King. 20. 19. Pſal. 25. 9. 12
Heb. 13. 22.

11. Ioy is a delight of the ſoule for
ſome good thing that is preſent, Act. 8.
8. Ex. 6. 9.

12. A longing deſire to learne, is an
eager appetite to be further acquainted
with the knowledge of the truth, that wee
may reape fruit, and benefite by the
ſame, Pro. 27. 7. Pro. 2. 3. 4. 9. Pſa. 119.
34. 40. 5. 35. and. 7. 17.

13. To giue credit to the truth, is to
beleue the whole truth and euery part
of it, as true, and certaine, both to others
and to our ſelues, ſo as we expect the be-
nefit promiſed therein, and the effecting
and making void of whatſoeuer is there
ſpoken. 2. Chron. 20. 20. Eſa. 7. 9.

2. How elſe?

A. We muſt^x meditate¹⁴ of that wee
beare, apply it to our¹⁵ ſelues, conſerre
of

of ^y it with ¹⁶ others, and with ^z diligence
¹⁷ set about the practise of what is requi-
 red.^x Psal. 1. 2. and 119. 14. 15. ^y Ioh. 4.
 53. ^z Esa. 2. 3. Luk. 2. 51.

Expos. 14. Meditation is the very life
 of reading and hearing. 1. Tim. 4. 15. and
 it is a separation of our selues purposely
 from other matters, that we may seriou-
 sly think of what hath been taught, Gen.
 24. 63. that it may be settled in the mind,
 and worke vpon the affections, Ier. 8. 6.
 for which end we must ioyne examinati-
 on and prayer, Luk. 18. 1.

15. To apply the word to our selues,
 is to lay it to our heart as concerning vs,
 1. Cor. 11. 28. 2. Cor. 13. 5. that the com-
 mandements may guide vs, the threat-
 nings may humbly vs for sinnes past. 2.
 Sam. 12. 12. 13. and 24. 10. and affright,
 vs from sinne to come, the exhortations
 may incite vs to our dutie with cheereful-
 nesse, Eccl. 12. 11. and the promises may
 be for our support and comfort, whether
 they be in plaine speeches, or mysticall
 prophecies, Psal. 119. 71. 72. 52. ver.

16. We must communicate to others
 what wee haue learned, and learne of o-
 thers what we are ignorant of, doe not
 well

well vnderstand, or haue forgotten;
and by admonition, exhortation, and
comfort, helpe to strengthen and edifie
one another, Heb. 3. 13. Iob. 16. 4. 5. Rom.
1. 11. 12. Leu. 19. 17. Prouerbs 27. 5. 6.
1. Thess. 5. 11. 14. Iude, ver. 20.

17. Inwardly we must heartily desire
and strue, and outwardly wee must be
carefull without delaies to take all op-
portunities of doing the good that God
requireth. 2. Chron. 17. 6. and 19. 3. and
27. 6. Luk. 8. 15. beeing humbled for
negligence and sinne past, watching and
fighting against corruption, for the time
to come, 1. Cor. 9. 26. 27. cherishing one
another with befitting comforts, Esa.
40. 1.

Q. What is Prayer?

An. It is ^a calling vpon God in the
name of Christ, with the ^a heart, & some-
times with the ² voice, according to ^b his
will, for our selues and others. ^a Exo. 1. 4.
25. 1 Sam. 1. 13. 15. ^b 1. Ioh. 5. 14.

Expos. 1. The Commaundements, Psal.
105. 14. and 81. 10. Esa. 55. 6. 1. Thess. 5.
17. Rom. 12. 12. promises, Matth. 7. 7. and
21. 22. Mar. 11. 24. Pla. 91. 15. Es. 65. 24.
Ier. 29. 12. Esa. 49. 17. Ioh. 16. 23. threat-
nings

nings of the Lord, Zeph. 3. 12. Ezec. 22. 30. 31. Dan. 9. 13. 14. Matth. 26. 41 the examples of Christ himselfe, and all his people, Luk. 3. 21. and 9. 18. 29. Act. 1. 14. 24. and 2. 42. and 4. 24. and 9. 11. 14. 2. Tim. 2. 19. 22. our own necessities, Iud. 3. 9. 15. and 4. 3. Esa. 26. 16. Psal. 18. 6. Phil. 4. 6. and successe of prayer, Ps. 120. 1. Psal. 3. 4. Psal. 32. 5. 6. are sufficient motives and reasons to induce vs to the practise of this dutie.

2. It is lawfull to vse the voice in prayer, to quicken our dulnesse, inflame our deuotion, preuent rouings, and to edifie our brethren, Zeph. 3. 9. Psal. 88. 1.

Q. To whom must we pray?

An. **To** 3 **God** ^c alone, in the name ^t of **Christ**. ^c Ioh. 16. 23. Col. 3. 17.

Expos. 3. God onely is euery where present, Ier. 23. 23. 24. knoweth all hearts, 1. Kin. 8. 39. Ier. 17. 9. Psal. 94. 9. 10. heareth all prayers. Neh. 1. 6. Psa. 65. 2. Ps. 66. 19. 20. is most able to helpe, Ps. 57. 2. Eph. 3. 20. prayer is a diuine worshippe, Psal. 50. 15, and 44. 20. 21. a spirituall sacrifice, Mal. 1. 11. Psal. 141. 2. Reu. 8. 4. and 5. 8. Exod. 22. 20. and in God only we ought to beleeue, Ioh. 14. 1. there-

with an Exposition upon the same. 113

therefore hee onely is to be called vpon, Rom. 10. 13. 14. as the verie Hea- then saw by the light of nature, Ion. 1. 5.

4. To pray in the name of Christ, is not rudely and customarily to say these words, Through Iesus Christ our Lord, &c. but in the confidence of the merits and intercession of Christ, to call on our heavenly Father, Dan. 9. 17. Since the fall of man, none are called to come to God or haue a promise to speed, but in the name of a Mediator, Ioh. 14. 6. Heb. 4. 16. 1. Tim. 2. 5. 1. Ioh. 2. 1. Rom. 8. 33. Hebr. 7. 25. in Christ alone wee haue access to the throne of grace, Eph. 2. 18. and 3. 12. Angels or Saints departed doe not present our prayers before God: for Christ onely is our Mediator and high Priest, who getteth our prayers acceptance before God, Heb. 1. 3. and 4. 14. Reuela. 8. 3. and to present our prayers before God, and to procure them acceptance with God, is in phrase of Scripture all one. Dan. 10. 12. Act. 10. 4. 31.

2. Ought we not in prayer to make particular confession of our sinnes?

An. Yes, so farre as ^d we can come to
I 2 the

the knowledge of them, and this we must doe^e with⁴ griefe,⁵ hatred, and⁶ shame, freely^f accusing and condemning our selues before God, with⁸ broken and contrite hearts.^d 1. Sam. 12. 19. Ps. 19. 13.
^e Neh. 8. 9. ^f Neh. 9. 33. ⁸ Zach. 12. 10.

Expos. 4. Sorrow for sinne must bee hearty and continuall, and as much as may be particular, Psal. 102. 4. especially for the sinnes which haue made great breaches in the soule, Psal. 51. 1. 2. 4. yea. sinne should be our chiefe sorrow.

5. The soule should abhorre sinne, especially for the loathsomnesse of it, Psal. 97. 10. Psal. 119. 163. Iob. 42. 6. Amos 5. 15. darkening Gods glorie, Gen. 39 9. breaking his law, soiling all it toucheth, 2. Cor. 7. 1. Iam. 1. 21. Hag. 2. 12. 13.

6. God is infinite in Maiestie. Psal. 86. 10. and of pure eyes, Hab. 1. 13. a man therefore should blush at the remembrance and confession of sinnes before God, Ezra 9. 6. and Dan. 9. 7. seeing his face would be couered with shame, if a man should know them.

Q. What are the parts of Prayer?

An. Petition and Thanksgiuing.

Q. What is Petition?

An. It

with an Exposition upon the same. 115

A. It is a Paper, wherein we desire the preventing^h, or removing of things hurtfull, and the obtaining of things needfull either for this life, or that which is to come, ^h Esay 37. 20. Matth. 6. 13. ⁱ Psalme 6. 1. 2. 3. 4.

2. How may wee make our requests that we may be heard?

A. With^k vnderstanding⁶, feeling⁷ of our wants, ^m fervency, ⁿ reuerence, ^o hope¹⁰ to speed, and ^p loue¹¹. ^k 1 Cor. 14. 15. ^l Mat. 11. 28. ^m Iam. 5. 17. ⁿ Eccl. 5. 2. ^o 1 Tim. 2. 8. ^p Mat. 6. 14. Mar. 11. 25.

Expos. 6. Blinde deuotion is not pleasing to God, Prou. 19. 2. Act. 17. 22. 23. 24 Ioh. 4. 22. who requireth to be serued with the mind, Mat. 22. 37. Luke 10. 27. We must therefore know the will of God, appearing by his commandements, promises, threatnings, and the approoued practise of the Saints, that we must desire and pray for, and onely so as wee know Gods word doth warrant vs, 1. Ioh. 5. 14. Our words, matter, and meaning in prayer, are meet to be vnderstood.

7. In prayer we should feelee sinne as a burthen, Ier. 31. 18. Esay 63. 17. and be pinched with our want of grace, Psal. 51.

10. 11. 12. Iam. 1. 5. which ariseth from a consideration of Gods iudgements due to sinne, Ezra 9. 6. 7. and of the necessity of sauing grace, Luke 17. 3. 2 Cor. 12. 9.

8. As the things we begge are more or lesse excellent, and of fit vse for vs, so wee must be more or lesse eager to obtaine, Psal. 51. 1. 2. 3. 9. and 80. 1. 2. 3. 4. which ariseth from a consideration of the necessity and excellency of what wee desire, Psa. 79. 8. 9. and 86. 1. Psal. 102. 13. 14. as also from a burning zeale of gods glory, and hearty loue of our brethren, Esa. 62. 1. Psal. 122. 6. 7. 8. opposite hereunto is hypocrisie and vaine babling, Matth. 6. 5. 6. 7.

9. Considering Gods excellent maiestie, we may not rashly conceiue or vtter any thing before him but with reuerence, Gen. 18. 27. 30. 32. which is an vnfaigned abasement of the mind, proceeding from a consideration of Gods diuine maiestie, and our owne indignity, Luke 15. 21. Gen. 32. 10. Efr. 9. 6. Heb. 12. 28.

10. Hauing a promise from God that hee will graunt our requests, Psal. 34. 19.
Esa. 30.

with an Exposition upon the same. 117

Esa. 39. 19. and 58. 9. we must beleue his word, for he is true and faithfull, Heb. 11. 2 Tim. 2. 13. If hope to speed accompany not our prayers, they are vaine, Iam. 1. 6. but yet this hope is weake, feeble, and many times seemes to be overwhelmed in the godly, Psal. 13. 1. 2. and 31. 22. and 77. 7. 8. 9.

11. By loue is meant. that wee must forgiue our enemies, and carry an hearty affection to the children of God, Eph. 4. 32. Col. 3. 12. 13.

Qu. What is thanksgiving?

A. It is ¹² a prayer, wherein we render ^r thanks to God for his generall goodnesse, and also particular ^r fauours, 1. Sam. 2. 1. ^r Psal. 136. 1. & ^r Psal. 103. 1. 2. 3. 4. 5.

Expos. 12. Motiues to this dutie there be many. It is an excellent, Psal. 92. 1. ancient, Iob 38. 7. spirituall dutie, Heb. 13. 15. Col. 3. 16. 1 Pet. 2. 5. to be continued in Heauen, when other duties cease, Reu. 19. 3. 4. 5. acceptable to God, 1 Thess. 5. 18. Psal. 147. 1. comely for the Saints, Psal. 33. 1. and 147. 1. practised by the Angels, Luke 2. 13. setting on worke all the graces of God in vs, Psal. 103. 1. 2.

the end of Gods benefits, Psalme 13. 6.
 118. 29. of our life, and all our seruices,
 Eley 38. 19. and the ready way to obtaine
 what we stand in need of, Psal. 50. 23. The
 meanes of true thankfulnesse, are a due
 consideration of our owne vilenesse, and
 a serious meditation and remembrance
 of Gods benefits, 2 Sam. 7. 18. 1 Chro.
 16. 16. 17. Psal. 103. 1. 2. 3. &c. 1 Sam. 25.
 32. Gen. 24. 27. Luke 17. 15. Rom. 7. 25.
 with a perswasion that God hath in loue
 bestowed them vpon vs, Psalme, 116.
 12. 14.

*Q. What things are required in Thanks-
 giuing?*

A. Loue ^t to God, and ^v ioy in his mercie,
 a ^x desire to draw others to obey and
 glorifie God, and an ^y endcauour to pro-
 ceed in godlines our selues, ^t Psal. 18. 1.
 2. ^v Psal. 126. 1. 2. and 104. 34. ^x Psal. 34.
 11. and 66. 16. ^y Deut. 6. 10. 11. 12. 13.
 1 Sam. 12. 14.

*Q. What rule of direction is there, ac-
 cording to which we ought to frame our pray-
 ers?*

Ans. The generall Direction is the
 word of God, the more especiall is the
 Lords prayer.

Expos.

with an Exposition upon the same. 119

Expos. 1. The Lords prayer is so a direction, that it may be lawfully, and laudably, vsed as a Prayer, Mat. 6.9. &c. Luke 11.2. &c. Numb. 6.23.24. Psal. 22.1. and 92. 1. It is called the Lords prayer, because the Lord Iesus taught it to his Disciples, Luke 11. 1.2.

Qu. How many things are to be considered in the Lords Prayer?

A. Three, the Preface, the Prayer it selfe, and the Conclusion.

Q. Which is the Preface?

A. Our^r Father which art in heauen.

Q. What learne you out of this Preface?

An. That God is our^a Father by grace^b and adoption, through Iesus Christ,^c glorious in Maiesty, &^d infinite in power, that both^e can, and^f hath promised to helpe vs, ^a Esay 63.16. ^b Rom. 8.15.16. Gal. 4.4.5. ^c Psal. 47.2. ^d Pl. 115. 3. ^e Eph. 3.20. ^f Psal. 50.15.

Exp. 2. There is no Christian so poore, weake, or vnworthy in his owne eyes, but hee is allowed to call God Father, Ier. 3.19.

Q. What are you to consider in the Lords Prayer it selfe?

An. Sixe Petitions, and a Thanksg

uing.

*Qu. Which is the first petition?**A. Hallowed³ be thy⁴ Name.*

Expos. 3. To hallow, is not here of vn-
 holy or prophane to make holy, 1 Cor.
 6. 10. 11. But to set apart to an holy vse,
 Exod. 20. 8. or rather to acknowledge,
 confesse, and professe holily the name
 of God, Matth. 11. 19. Leuit. 10. 3. 1 Pet.
 3. 15.

4. By name, is meant God himselfe,
 Psal. 20. 7. and 115. 1. his titles, Exod. 3.
 14. 15. Psal. 83. 18. properties, Exo. 34. 5.
 6. 7. ordinances, Psal. 138. 2. and 1 Tim.
 6. 1. and works, Psal. 19. 1. iudgements,
 Psal. 9. 16. El. 30. 27. mercies, Elay 48. 9.
 10. 11. Ezek. 28. 26. or any thing wher-
 by hee makes himselfe knowne, Exodus
 20. 7.

*2. What desire you of God in this peti-
 tion?*

*An, That Gods infinite excellency,
 may be magnified & by vs on earth, ' in
 heart, ' in word, and in ' deed. & Psal. 40.
 16. and 115. 1.*

Expos. 5. By an inward and faithfull
 acknowledgement, with confidence,
 feare, loue, hope, humility, patience,
 ioy,

with an Exposition vpon the same. 127
ioy, and desire of his presence in heauen,
Esay 8.13. 1 Pet. 3.15. Rom. 4.20. Phi. 1.
20.21.22.23.

6. By speaking good of Gods name to
others, Psal. 34.3. Deut. 32.3. Psal. 105.1.
and 145.21.

7. By walking in holinesse, and righ-
teousnesse before God, Mat. 5.16. Ioh. 15.
8. 1 Pet. 2.12. patiently submitting our
selues vnto his will, Iosh. 7.19. constant-
ly and vndauntedly professing his truth,
Psal. 119.46. Ioh. 21.19. and reforming
our liues, if we haue gone astray, Ier. 13.
16. Mal. 2.2.

Q. Which is the second petition?

A. Thy 'kingdome' come.

Expos 8. Sathan hath his kingdome on
earth, 2 Cor 4.4. Luke 11.18. all men by
nature being his bond-slaues, Ephes. 2.2.
2 Tim. 2.26. liuing in ignorance, error,
impiety and disobedience, Ephes. 4.18.
and Christ hath his kingdome, Col. 1.13.
to wit, his Church, which is the compa-
ny of mankind, 1 Pet. 2.9. Ephe. 5.23. in
heauen and earth, Ephes. 3.15. Col. 1.20.
called from the world, Rom. 8.30. vnto
saluation thorough him, Acts 4.12. In
this world it is redeemed, called, sancti-
fied,

fied, 1. Cor. 1. 30. after this life it is glorified, Mat. 25. 34. 2. Thess. 1. 10.

9. The gouernment which Christ exerciseth ouer all men, and all other creatures, Eph 1. 21. 22. Heb. 1. 6. 7. is not here meant; but the speciall gouernment, which hee exerciseth ouer his Church, Eph. 5. 23. in this life, and the life to come.

Q. What doe you desire of God in this petition?

A. That ^{io} Christ would ^h conuert such as be vnder the power of Satan, ⁱ rule in the hearts of his chosen by his spirit here, & ^k perfect their saluation in heauen hereafter, ^h Cant. 8. 8. Act. 7. 60. ⁱ Eph. 3. 16. 17. ^k Phil. 1. 8. 9. 10. 11. 12.

Expos. 10. Particularly wee desire that God would send forth his word, Mat. 9. 37. giue it free passage, Eph. 6. 19. Rom. 15. 30. 31. 32. powerfully accompany it by his spirit, Deut. 33. 8. 10. 2. Cor. 10. 4. 5. to bring his chosen from the power of Satan to God, Act. 26. 18. vp-hold such as be conuerted, Psal. 51. 12. Ioh. 17. 15. strengthen the weak, Can. 1. 4. Luke 22. 31. 32. 1. Corinth. 12. 8. 9. comfort the afflicted, Psal. 51. 12. Cant. 1. 1. recall

with an Exposition upon the same. 123

recall the wandring, Psal. 119. 17. Luk. 19. 10. and to make all growe in grace and knowledge, 2. Pet. 3. 18. Luk. 17. 5. and therefore that the same word may be continued, Gal. 2. 5. the Sacraments and discipline purely administred, 1. Cor. 11. 23. 24. &c. 1. Cor. 5. 3. 4. 5. Heb. 3. 2. 3. 4. 5. 6. Heb. 8. 5. good ministers and magistrates preserued, Deut. 33. 11. 2. Thess. 3. 1. 2. Psal. 20. 1. prospered. Psal. 122. 6. 7. 8. 1 Tim. 2. 2. and increased. Lu. 10. 2. El 49. 23. catechising more vsed. 1. Cor. 3. 2. schooles for piety erected, and maintained. 2. King. 6. 1. 2. &c. Esa. 62. 7. finally, that Christ would come to iudgement. Reu. 22. 20.

Q. Which is the third petition?

An. Thy ¹¹ will ¹² be ¹³ done in earth, as it is in ¹⁴ heauen.

Expos. 11. Man by nature doth the will of the flesh, and Satan, Eph. 2. 3. Ioh. 8. 44. but hee ought to desire and doe, not his owne will, Rom. 8. 6. Matth. 26. 39. but the will of God, Esa, 26. 8. Psa. 119. 5. 106.

12. The word of God reuealed in the old & new Testament, is the will of God.

13. To doe Gods will is to obey it:

Exod.

Exo. 24. 7.

14. In heauen the Saints departed, and the Angels, obey the Lord, Heb. 12. 23. Psal. 103. 20. In earth men living are to be obedient, Exod. 24. 3. 1. Sam. 15. 22.

Q. What desire you of God in this petition?

An. That ¹ whatsoeuer God willet in his word, might be obeyed, ^m cheerefully, ⁿ speedily, ^o faithfully, and constantly, by men on earth, as ^p Angels ¹⁵ do in heauen, ¹ Exod. 19. 8. Rom. 12. 2. ^m Psal. 27. 8. and. 4. 8. ⁿ Psa. 119. 32. 60. ^o Reu. 2. 10. ^p Ef. 6. 2.

Expos. 15. Wee particularly craue of God, the knowledge of his will, Psalme 119. 18. 33. 34. Col. 1. 9. 10. suppression of our owne vile wills, Rom. 7. 24. faith in Gods promises, Rom. 1. 9. 12. constancy and cheerefulness in our sufferings, Col. 1. 9. 11. an inward desire, care, and delight, Psal. 119. 36. 143. 145. an endeavour, and ability to walke in holines, Psa. 119. 112. 167. 168. Phil. 4. 13. In this life perfectly wee cannot doe the will of God, 2. Sam. 12. 9. and 13. 39. and 24. 10. 2. Chron. 35. 22. Luk. 1. 6. 20. as the
Angels

with an Exposition upon the same. 125

Angels doe: But wee must desire, strive after, and hope for perfection, Luk. 13. 24. Phil. 1. 6. obeying with sincerity, Gen. 5. 24. and 17. 1. Mic. 6. 8. as the Angels doe, though not in the same degree, 1. Cor. 13. 9. 10.

2. Which is the fourth petition?

An. ¹⁶ Give vs this ¹⁷ day, ¹⁸ our ¹⁹ dayly ²⁰ bread.

Expos. 16. All both poore and rich must pray, Give vs, because we have nothing but by Gods free gift, 1. Cor. 4. 7. Iam. 1. 17. haue title to nothing, but in Christ Iesus, Heb. 1. 12. with Rom. 8. 32. can keepe nothing but by the Lords licence, Iob. 1. 12. neither can any thing prosper with vs but by his blessing, Deu. 8. 16. Pro. 10. 21. Psal. 127. 1. 2. Hag. 1. 6. Esa. 3.

17. Wee may provide for the time to come in a lawfull manner, when God giues oportunitie, Eph. 4. 28. Gen. 41. 34. 35. &c. and 50. 20. 2. Cor. 12. 14. Act. 11. 28. But yet we must euer waite vpon Gods prouidence, 1. Pet. 5. 7. Psal. 55. 22. both when we haue the meanes, Pro. 3. 5. 6. and when wee want them, Esa. 28. 16. casting off distrust, excessiue, distracting,

King, vnprofitable, and needles cares,
Mat.6.25.&c.to the end.

18. Bread is said to be Ours, when it is gotten by iust and lawfull meanes, Eph.4.28.in a good and honest calling, Gen.3.19. our persons being accepted of God in Iesus Christ, 1.Cor.3.22.23. for that which wee so possesse, is giuen vs of God in loue and mercy.

19. By dayly bread is meant, bread for the supply of our present necessity, or rather that which is fit for vs, or agreeable to our present condition, Pro.30.8.9.

20. By bread, is not meant the bread of life, which is Christ, Ioh.6.48 but all outward things, Pro.27.27. Ier.11.19. Pro.31.14. for our necessity, and Christian delight, Psal.104.15. Ioh.12.3.

Q. What desire you of God in this petition?

An. That ²¹ God would bestow on vs, all things necessary for this life, as foode, maintenance, &c.

Expos. 21. Here we pray for foode and raiment, Gen.28.20. sleep. Ps.3.5. and 4.8. sitting delights. Ps.23.5. Pro.5,18.19. Gen.21.8. and 29.22. and for contentation with our estates, Heb.13.5. 1.Tim. 6.6.

6.6. though they be meane, Phil. 4.12.
1. Tim. 6.8. resting on Gods prouidence,
Prou. 16. 3. loue of iustice, Iob 29. 14.
faithfulnesse and painfullnesse in our cal-
lings, 2. Thes. 3. 12. ioy and thankfulness,
Deut. 28.47. and 8. 10. 11. and Gods
blessing vpon them, Gen. 24.12. Psal. 67.
1.6.7. and the sanctification of whatsoe-
uer wee enioy, 1. Tim. 4.4. as also for
peace, Psal. 122.7.8. protection by the
Magistrate, 1. Tim 2.12. seasonable wea-
ther, &c. 1. King. 8 35.36. Hosh. 2.21.
Deut. 28.12. valiant souldiers, 2. Sam. 23.
8.9.10. to 39. learned and good Physiti-
ans, Col. 4.14. And we pray against co-
uetousnes, Psal. 119.39. distracting cares,
Mat. 6.34. distrust. Psal. 78. 22. discon-
tent with our estate, 1. Tim. 6. 10. idle-
nesse, Matth. 20.3.6. oppression, iniustice,
carelesnesse, vniust warre, or whatsoeuer
doth vnlawfully hurt and impeach our
outward prosperitie.

2. Which is the fift petition?

An. And ²² forgive vs our ²³ trespasses,
as we ²⁴ forgive them ²⁵ that trespass a-
gainst vs.

Expos. 22. To forgive sinne is to co-
uer it, put it away out of sight, and not

to impute it, or call to a reckoning for it, Psal. 32. 1. 2.

23. Sinnes are called trespasses or debts, Mat. 18. 25. because wee are bound to make satisfaction for them by suffering the iust iudgement of God, Luk. 11. 4. Gen. 2. 17. if the diuine iustice be not satisfied by another. Col. 1. 20.

24. Our forgiuing others, is not a cause why God forgives vs, Matth 18. 32. 33. Col. 3. 13. 1. Ioh. 4. 10. 11. but a signe, whereby wee are assured that God hath pardoned vs. Mat. 6. 14, 15. and 5. 23. 24. Matth. 7. 11.

25. The wrong that is done vnto vs (though not alwaies the damage, 2. Chr. 19. 6. 1. Tim. 5. 8, Eph. 5. 29. Exod. 22. 1. 15. Act. 16. 37. compared) we ought to forgiue, Mar. 11. 25. but the sinne beeing the breach of the diuine law, God onely can pardon. Psal. 51. 17.

Q. What desire you of God in this petition?

An. That ^a God of his free ^a mercie in Iesus Christ, would fully ^b pardon all our sins, as ^c we doe pardon the wrongs and iniuries wee receiue from others.

^a El. 43. 25. ^b Psa. 51. 2. ^c Luk. 11. 4.

Expos. 26. In this petition we acknowledge

I ledge our selues to be miserable sinners, Psal. 40. 12. Psa. 25. 11. Ezr. 9. 6. and that wee haue no power to satisfie for sinne, Psal. 49. 7. 8. Act. 2. 37. 38. Ezec. 16. 4. 5. and that God is patient, bearing with vs so long, Lam. 3. 22. Psal. 145. 8. Psal. 86. 5. 15. and 103. 8. and mercifull, not giuing leaue onely, Dan. 9. 18. 19. 2. Chro. 7. 14. but commaunding also to pray for pardon, Hosh. 14. 1. 2. whereby he giues hope of forgiuence: and hence we are drawne to flee to the throne of grace, Psa. 86. 15. 16. Ioel 2. 12. 13. for the full forgiuenes both of guilt & punishment, Psa. 51. 1. 2. Euery day wee sinne, Eccl. 7. 21. Iob. 14. 4. and therefore euerie day wee must pray for pardon, Ps. 55. 17. and our faith is weake, Luk. 24. 21. 22. 23. Rom. 14. 1. We must pray daily, that we may haue greater assurance of our saluation. Luk. 17. 5. 2. Sam. 12. 13. with Ps. 51. 1. 2.

Q. Which is the sixth pition?

An. And²⁷ lead vs not into temptati-
on, but deliuer²⁸ vs from euill.

Expos. 27. Forgiuence of sinnes, and grieuous temptations, are inseparable companions, Luk. 11. 21. 22. 24. 25. 26. Act. 9. 17. 23. 24. Temptation is any tri-

all whereby the heart is inticed to sinne,
 by Satan, the world, or the flesh, 1. Thes.
 3. 5. Iam. 1. 14. Matth. 26. 41. God is said
 to tempt his seruants, to try and humble
 them, by offering occasions of sinne, sen-
 ding afflictions, and deferring to helpe,
 Deut. 13. 3, Deu. 8. 2. Gen. 22. 1. Psa. 10. 1.
 but this in respect of God is euer good,
 Matth. 19. 17. Hab. 1. 13. Iam. 1. 13. Sa-
 than, the world, and the flesh, are said to
 tempt, by inticing alwayes vnto sinne.
 Sathan by inward suggestions, 1. Chron.
 21. 1. Iohn 13. 2. and outward obiects,
 2. Sam. 11. 2. 3. Matth. 4. 3. 4. 8. The world
 by bad examples, Ier. 44. 17. or wicked
 perswasions, alluring or terrifying, Gen.
 3. 6. and 39. 7. and Iob. 2. 9. 1. Kin. 13. 8.
 Mat. 16. 22. Act. 21. 12. The flesh temp-
 teth when wee are inticed of our owne
 corruption, Obad. 3. Iam. 1. 14. 1. Pet. 2.
 11. Temptation hath these degrees; sug-
 gestion, delight, consent, and practise,
 Iam. 1. 14. To be lead into temptation, is
 to be ouercome of temptation; so that
 Sathan doth preuaile against vs, and get
 the victorie Matth. 26. 41. 1. Chron. 21.
 1. God is said to lead into temptation,
 when in any triall hee doth forsake man,
 doth

doth with-hold or withdraw from him his grace, suffer him to fall, 2 Chro. 32. 31. harden his heart, Exod. 7. 3. and giue him wholly vp into Sathans power, and the full sway of his owne corrupt heart, Rom. 1. 24. 26. 28.

28. To deliver, is either to support vnder, or else to protect and defend from euill, 2 Cor. 12. 9. By euill, the power and poyson of sinne, Sathan, and the world is vnderstood, Math. 5. 37.

Q. What desire you of God in this petition?

A. To be freed from ²⁹ trials themselves, so far ^d as it will stand with Gods good pleasure; and alwaies from the euill thereof, ^e that wee faint not vnder them, or be soyled by them, ^d Marth. 26. 39. ^e Rom. 8. 28. 1 Cor. 10. 13.

Expos. 29. Here wee acknowledging the Lords power ouer our enemies that tempt vs, Zach. 3. 2. Iude 9. and our owne frailty, Psal. 103. 14. 15. withall bewayling our pronenesse to euill and corruption, Rom. 7. 24. 18. wee desire God to bridle Sathan, 2 Cor. 12. 7. 8. kill sinne, Psalme 19. 13. support vs by his grace, Ephes. 3. 16. 1 Thes. 3. 13. stirre vs vp to

be watchfull in prayer, Ephes. 6. 18. giue vs hope, patience, consolation, Col. 1. 11. 2 Thes. 2. 17. and a good issue out of all tryals, Psal. 6. 4. that we neither presume nor despaire, Pro. 30. 9. and free vs from misery, so farre as may stand with his good pleasure.

Qu. Which is the Thanksgining in the Lords Prayer?

A. For thine is the ³⁰ kingdome, the ³¹ power, and the ³² glozy, for euer and euer.

Expos. 30. God is the right owner, and supream and absolute ruler ouer all things in heauen and earth, Gen. 14. 19. 1 Chro. 29. 11. Psal. 24. 1. 2. all blessings therefore are to be craued at his hands, Psal. 145. 14. 15. 16. for whether should subiects flee, but to their King? Psal. 70. 5. Psal. 2. 9. 10. 11. 12.

31. God can giue whatsoever we stand in need of, Matth. 7. 7. and 8. 2. strengthen vs against any sinne, 2 Tim. 4. 18. Jude 24. and vnto any duty, Heb. 13. 21. and we haue no strength but from him, 1 Chro. 29. 15. 16. 2 Cor. 3. 5. therefore we must call vpon him alone.

32. God ought to be glorified by vs in
all

with an Exposition vpon the same. 133

all things, Col. 3. 17. gaineth glory by hearing the prayers of his people, Ps. 79. 11. Ps. 50. 15. and 30. 11. 12. and for his glory will not deny them any thing that shal be good, Matth. 7. 11. Luk. 11. 13.

Qu. Doe not these words containe a reason also, why we beg the former blessings at the hands of God?

Ans. Yes, for seeing the kingdome, power, and glozy are the Lords, wee should call vpon him in all our necessities, 1 Chro. 29. 11. 13.

Q. Which is the Conclusion of the Lords Prayer?

An. Amen, which is a witnessing of our faith, and desire of the things prayed for, Ier. 11. 5.

Q. What doth Amen³³ signifie?

An. So it is, or so be it. 1 Kin. 1. 36. Ier. 28. 6. and 11. 5.

Expos. 33. Amen, is sometimes a title of Christ, Reu. 3. 14. because of his faithfulness and truth in performing all promises, 2 Cor. 1. 20. In the beginning of sentences, it is an earnest attestation, Ioh. 6. 26. Marth. 24. 47. Luk. 12. 44. But when it is added in the end of blessings, prayers, or imprecations, it implyeth

both a desire of the thing so to be, and
 confidencethat so it shall be, Num. 5. 22.
 Deut. 27. 15. 1 Cor. 14. 16. Christ tea-
 ching vs to end our prayers with *Amen*,
 doth thereby admonish vs, both to de-
 sire grace of GOD, and to beleue that
 God presently heareth, and will certain-
 ly in due time grant our request. 1. Cor.
 14. 16. so that coldnesse, doubting, di-
 strust, are to be striven against, 1 Tim. 2. 8.
 James 1. 6.

*Q. What must we doe after we haue pray-
 ed?*

A. Obserue how ³⁴ wee ^f speed, and
 what answer we receiue, ^f Psal. 3. 4. and
 85. 8,

Expos. 34. Here we must know, that
 God doth heare and grant our requests,
 when yet he doth deferre to giue vs the
 sense thereof, Esay 64. 24. 2 Sam. 12. 13.
 with Psal. 51. 1. 2. Dan. 9. 22. 23. and 10.
 12. 13. Also he doth not alway giue the
 particular thing wee aske, but what hee
 knowes best for vs, Rom. 1. 10. 2 Cor.
 12. 7. 8. 9. Heb. 5. 7. Further, we must take
 heed that wee limit not the Lord to our
 owne time, Esay 28. 16. nor yet receiue
 Sathans answer for the Lords : Sathans
 answer

answer is either contrary to the word of
eruth ; or if he speake the truth, it is to a
wrong end, viz. despaire or prophane-
nesse. Lastly, obserue that we speed well
when God giueth vs the same thing that
we craue, being good, Lam. 3. 57. Genes.
30. 19. 22. and 20. 17. Psa. 21. 2. 4. Exod.
17. 11. Iosh. 10. 13. or another as fit, or
more fit for vs, Gen. 17. 18. 19. Mar. 14.
35. with Heb. 5. 7. or more patience and
strength to wayte, 2 Cor. 12. 7. 8. 9. Psal.
40. 1.

Q. What benefit shall we gaine hereby ?

A. It will stir vp the heart to s thankful-
fulnesse³⁵, remoue^{h 36} dulnesse and³⁷
negligence strengthen³⁹ ourⁱ faith, and
inflame³⁹ our hearts with^k zeale, ioy, &
loue, s Psa. 31. 21. 22. ^h Psa. 88. 13. and
4. 1. 2. ⁱ Psal. 4. 3. ^k Psa. 116. 1. Psal. 28.
6. 7.

Expos. 25. The hearing of our holy
prayers is a pledge of Gods loue, and a
sweet and comfortable testimony of his
mercie, Psalme 31. 21. 22. prouoking
the heart cheerefully to praise, Psal. 30.
8. 10. 11. 12.

36. When God answereth our pray-
ers, the light of his countenance shi-
neth

neth vpon vs, and this reuiuethe the dull spirits, Psal. 116.6.7.9. 2 Sam. 7.27.

37. Experience of good receiued from God, and begged in prayer, doth quicken vs thereunto, Psal. 68.6.7. and 116.1.2.

38. God is vnchangeable, so that former mercies giuen, doe assure vs of future blessings, Psal. 61.5.6.

39. Though our hearts are cold by nature, yet the sight of Gods loue doth mooue vs effectually to loue the Lord againe, Psal. 145.18.19.20.21.

Q. What must we doe if God answere vs not the first or second time?

A. Examine ⁴⁰ how we ¹ pray, & ^m continue ⁴¹ feruent therein, waiting ⁿ vpon the Lord untill wee speed. ¹ Iam. 4. 3. ^m Luke 18.1. ⁿ Hab. 2.3. Psal. 5.3.

Expos. 40. Sometimes we aske and receiue not, because we aske amisse, ignorantly, rashly, coldly, with wearinesse, distrustfully, and without loue, Iob 27.9. Prouerb. 21.13. asking either things not good, Math. 20.21.22. Luke 9.54.55. or not fit for them for whom we pray, or to a wrong end. But here obserue that they doe pray well, that doe take notice
of

of their wants in prayer, Psal. 31. 22. and sometimes the childe of God prayeth best, when he knoweth not that he prayeth at all, Rom. 8. 26. Also God sometimes giueth vs what we pray for, when wee pray but coldly, Marke 9. 22. 24. 25. that he might encourage vs to pray, and denie vs sometimes when we pray frequently, that wee might not trust to our prayers, Psal. 22. 2.

41. God for a time may deny what we aske, Psal. 6. 3. and 13. 1. that hee may exercise our humility in regard of our wants, Lam. 3. 44. Iude 10. 13. 14. our faith and patience in waiting, Matth. 15. 22. 23. 24. 26. 27. 28. and trie our obedience whither we will in conscience obey, though we want the comfort promised, Psal. 44. 17. 18. 19. 26. Moreouer, he deferreth to helpe for a season, to quicken vs to prayer, make vs know our selues, carefully preserue his graces when once we haue them, and doe vs good in the latter end, Iude 20. 26. wee should not then be faint-hearted, but hold out vnto the end, being supported with faith, hope, and loue, Psal. 40. 1. and 37. 7.

Q. Who ought to pray?

A. Though

A. Though God require ° of all men vpon earth, yet it more specially belongeth to the members of P the Church militant, ° Matth. 7. 7. 8. Pl. 14. 2. P Iohn 16. 23. 26.

Qu. Who can or may pray with hope to speede?

Ans. Onely they ⁊ that⁴¹ depart from iniquity, ⁊ Psal. 66. 18.

Expos. 42. Such onely as feeble the burden of sinne, and haue a desire to be eased, are called to come vnto Christ; and haue a promise to find good successe, Es. 55. 1. Matth. 11. 28. Others doe but mocke God, Psal. 78. 34. 35. 36. neither can they pray with the graces required, as faith reuerence, feruency, loue, &c. so long as they loue wickednesse, Zach. 12. 10. 2 Tim. 2. 19. Prayer is not a worke of nature, but of the spirit of sanctification, Rom. 8. 15. 26. Gal. 4. 4. 5. and he cannot fulfill the lusts of the flesh, that hath the spirit of grace dwelling in him, Gal. 5. 16. so that the prayers of the wicked are an abomination to the Lord, Pro. 15. 8. Io. 9. 31. Esay 58. 7. 8. 9. Ezek. 17. 11. Our departing from sin is at the first very rude and imperfect, Io. 21.

15. 1. Pet. 2. 1. wee must pray daily to be renewed, Col. 1. 9. Phi. 1. 9. 10. 11. 1. Thes. 3. 13.

Q. For whom must we pray?

An. For ⁴³ all sorts of men now living, or that shall live ^c hereafter, but ⁴⁴ not for the ^t dead. 1. Tim. 2. 1. ^c Ioh. 17. 20. ^t Luk. 16. 24. 25.

Expos. 43. The commaundement of God, Iam. 5. 16. Eph. 6. 18. Col. 4. 3. Rom. 15. 30. our loue to our brother, who is of our flesh, and may appertaine to the kingdome of grace, Rom. 10. 1. 1. Ioh. 5. 16. doth require that we pray for all sorts of men living, both private, Iam. 5. 14. 1. Sam. 12. 25. & publique persons, 1. King 1. 36. 37. Efr. 6. 10. friend, Iob. 42. 8. 10. and foe, Psal. 35. 13. neere in blood, Numb. 12. 13. Gen. 25. 21. and 17. 18. and 27. 28. and 28. 3. 1. Chro. 29. 19. and stranger, Col. 1. 9. weake or strong Christians, 1. Thes. 5. 14. Col. 4. 12. 2. Cor. 1. 11. Hebrew. 13. 18. 19. such as stand. 2. Thes. 3. 5. or be gone astray, Cant. 8. 8. Ex. 32. 31. 32. Rom. 10. 1. All neede the prayers one of another, Iam. 5. 16. Sathan seekes to molest and trouble all men, Luk. 22. 31. Iob. 19. 10. Eph. 6. 12. 1. Pet.

1. Pet. 5. 8. the fall of any man is a dishonour to God, Rom. 2. 23. 24. a sinners conuersion brings glory to his name, Apo. 16. 9. Mal. 2. 1. 2. the prayer of the weakest Christian is auailable with God, Psal. 65. 2. and 145. 18. Psal. 102. 17. at least it shall returne into his owne bosome, Psal. 35. 13. Ezek. 14. 14. it is a speciall act of loue, Matth. 5. 44. a means to reconcile our enemies vnto vs, Rom. 12. 20, or to prevent danger, or hurt, that otherwise wee might receiue from him. Psal. 109. 4.

44. Prayers cannot auaille the dead, Reu. 14. 13. 1. Pet. 3. 19. Heb. 9. 27. neither can a prayer for them be a worke of faith: for commandement to doe it, promise of good to come by it, or approoued example to warrant it in Scripture, there is not any. Superstition did first hatch these prayers, and superstition now is the foundation of them. Loue is the pretence which the ignorant sort make to defend them, but indeede they are vaine, ignorant, rash, and vncharitable.

Q. May men content themselves to pray in priuate onely, or onely in publike?

An. No, but⁴⁵ they must vse both
pub.

with an Exposition vpon the same. 141

publique and ^{vv} private ⁴⁶ prayer, ^v Act.
4.2. ^{vv} Luk. 11.1.

Expos. 45. Publique prayer, is that which is vsed in the publique meetings and assemblies of Gods seruants. This is a principall part of Gods worshippe, Act. 3.1. acceptable vnto his maiesty, because we acknowledge him openly to be the giuer of euery good gift, and speake of his free fauours, to the prayse of his grace, Psal. 22.25. and 40.10. euer vsed in the house of God, Mat. 21.13. sanctifying euery other dutie. 1. Tim. 4.5. commanded by Christ, who hath promised his presence in a speciall manner in the congregation, Psal. 27.4. Matth. 18.20. Also hereby wee are quickned to pray more feruently, Zach. 8.20.21.22. doe testifie our faith, hope, thankfulness, professe our selues to be the seruants of Christ, and stirre vp others by our example, Psal. 95.6. and 96. 1.2.7.8. And it is much to our comfort, that what wee aske, is approoued, and sought with common consent, publique seruice being of more worth then private, as a societie exceedeth the worthinesse of one man, Psa. 29.9. and 87.2. and 35.18. and

III.

III. I.

46. Priuate prayer, is that which is performed in a familie, or by one alone. Zach. 12. 12. 13. 14. In the familie praier is necessarie, God by his commaundement binding parents and masters to see it performed, Iosh. 24. 15. Gen. 18. 18. the faithfull haue followed the Lords direction herein, Iob. 1. 5. hereby the affaires of the whole family are sanctified, 1. Chro. 16. 43. Psal. 127. 1. 1. Tim. 4. 5. and God will power downe a blessing vpon that family, that ioyntly seeketh his fauour by hearty supplication, Act. 1. 14. 15. and 12. 5. 6. Alone we must pray, Gen. 24. 63. and 32. 9. 10. Luk. 11. 1. Math. 6. 6. that wee may be more fit to ioyne with others to our edification, and haue comfort when wee are alone. Psal. 30. 10. 11. 12. Also we haue priuate sins to confesse, wants to bewaile, crosse vnder which wee should be humbled, Psal. 6. 2. 3. 6. 7. Math. 14. 31. and fauours for which wee should be thankfull. Lam. 3. 23. Psal. 71. 23. 24. and 66. 19. 20.

Q. What other meanes hath the Lord appointed to increase faith?

An. The

with an Exposition vpon the same. 143

An. The due ^x administration, and receiving of the ¹ Sacraments ^x Gen. 17. 9. 10. 11. Rom. 4. 11.

Expos. 1. This word Sacrament, did in auncient times signifie an oath, wherby souldiers both bound themselves to be true to their captaine, and the Generall in like manner did bind himselfe to the souldiers; but now it is vsed to signifie the scales of the couenant, whereby the Lord doth bind himselfe in Christ Iesus to be mercifull to vs, and wee bind our selues to be true vnto Christ. The Sacraments are speciall meanes to confirme faith, because Christ is after a speciall manner represented and offered vnto all, and effectually bestowed vpon euery worthy communicant.

2. Who ought to adminster the Sacraments?

An. Onely they that ^y are ² lawfully called thereunto by the Church. ^y Heb. 5. 4.

Expos. 2. Such are lawfully called to adminster the Sacraments, who being furnished with the gifts of knowledge, and holines, are set apart for that office by the Church, Deut. 33. 10. Mal. 2. 7,
L Mat.

Mat. 5. 14. 15. 16. 1. Tim. 3. 2. 4. 5. 6. 7.
 Tit. 1. 7. 8. 9. Matth. 24. 45. Rom. 1. 1. Tit.
 1. 5.

Q. What is a Sacrament?

An. A seale³ of y^e the covenant⁴ of
 grace. y^e Rom. 4. 11.

Expos. 3. Sacraments are appointed
 not onely to helpe the vnderstanding,
 and the memory, but also to perswade,
 and assure the heart that Christ is ours.

4. That covenant is sealed in the Sa-
 crament, which God of his meere grace,
 and fauour, made with vs in Iesus Christ,
 being miserable sinners, Gen. 17. 7. 9. 10.
 11. &c.

*Q. In what words is this covenant expref-
 sed in Scripture?*

An. I will be⁵ thy² God, and thou
 shalt be my people.² Ier. 31. 33.

Expos. 5. In this covenant God doth
 promise to be our Saviour, King, and
 Father, to pardon our sinne, sanctifie
 our nature, bestow all good things vp-
 on vs, and protect vs from euill, Gen. 17.
 1. 2. Leu. 26. 11. 12. 2. Cor. 6. 16. 17. 18.
 Heb. 8. 10. 11. 12. wee promise to choose
 God to be our God, trust on him, loue
 and feare him, and walke in obedience
 before

with an Exposition upon the same. 145

before him, Ex. 15. 2. and 20. 19. and. 24. 3. 7.

Q. What are the parts of a Sacrament?

An. Two: an^e outward visible signe, sanctified⁷ to represent and seale another thing to the minde and heart; and an inward⁸ grace, which is the thing signified.

Expos. 6. Of a signe there must needes be two parts, the vnderstanding thereby conceiuing one thing, and the sense another: Gen. 9. 11. 12. 13. 14. 15. 16. 17. Esa. 38. 7. 8. therefore of a Sacrament there must needes be two parts, one inward, another outward.

7. A signe sanctified, is that which is appointed by the Lord himselfe to signify, Exod. 40. 11. 13. and not by man vpon any conceited analogy or proportion.

8. The inward grace, is the free and spirituall gift which God bestoweth vpon the soule, Gen. 17. 7. Matth. 26. 28.

Q. Who is the Author of the Sacraments?

An. The Lord^a onely,⁹ who made the covenant.^a Esa. 7. 14. and 38. 7.

Expos. 9. God is the onely Law-giuer of his Church, Iam. 4. 12. Matth. 23. 8. 10. Act. 3. 22. to teach it by word and signe. And as to forgiue sinnes, and receiue vnto grace, is proper to the Lord alone. Mic. 7. 18. Hos. 14. 1. 2. so it is his peculiar to institute a signe and seale for the confirmation thereof.

Q. How many Sacraments be there?

An. In ¹⁰ the New Testament onely two: ^b Baptisme, and the Lords ^c supper, ^b Ioh. 1. 26. ^c Luk. 22. 19. 20.

Expos. 10. In the old Testament the Iewes had many Sacraments, some ordinary, Gen. 17. 9. 11. 12. &c. Exod. 12. 1. 2. 3. &c. some extraordinarie, 1. Cor. 10. 1. 2. 3. 4. but the New Testament hath onely two. For there be no moe Sacraments of the new Testament than Christ did institute, and receiue before his death, because it was necessarie that he should receiue both, to sanctifie them in his owne person, and to seale that communion which is betweene him and vs. The nature of a Sacrament agreeth not to the five forged Sacraments of the Papists; either they are not proper to the Church, or are not instituted of God,
or

with an Exposition upon the same. 147

or consist not of an outward visible signe, and an inward grace: the couenant of grace is sealed in any of them. These Sacraments of the New Testament are perpetuall, and neuer to be abrogated, Heb. 8. 13.

Q. What is Baptisme?

A. A ¹ Sacrament^e of our ingrafting into Christ, communion with him, and entrance into the Church^e, Matth. 28. 19. Acts 8. 38.

Expos. 12. The seed of Abraham, Gal. 3. 7. or children of Christian Parents, are within the couenant, are Christians and members of the Church, 1 Cor. 7. 14. Rom. 11. 16. Baptisme therefore doth not make them Christian soules, but doth solemnly signifie, and seale their ingrafting into Christ, and that communion which the members of Christ haue with him their Head, and doth confirme that they are acknowledged members of the Church, and entred into it. 1 Pet. 3. 21.

Qu. What is the outward signe?

A. Water^f, wherewith the party baptized is & washed, by dipping or sprinkling^h into the ¹² name of the Father, Sonne, and holy Ghost. ^f Acts 10. 47.

L 3

& Matth.

6. 11. 13. 16. Act. 16. 15.^b Matth. 28.
19.

Expos. 12. To bee baptized into the name of the Father, Sonne, and holy Ghost, is to be consecrated vnto the worship and seruice of the Father, Sonne, and holy Ghost.

Q. What is the inward grace or thing signified?

An. Forgiuenesse ⁱ of ¹³ sinnes, and
^k sanctification. ⁱ Mark. 1. 4. Act. 2. 38.
^k Tit. 3. 5.

Expos. 13. Water in Baptisme doth signifie both Christs blood, by which all our sinnes are washed away, and Christs spirit, by which wee are regenerated, Rom. 6. 3. Matth. 3. 11. Ioh. 1. 26. Col. 2. 12. wherefore the inward grace in Baptisme, is the pardon of our sinnes, and renewing of our nature. Tit. 3. 5.

Q. To what condition doth the party baptized binde himselfe?

An. To beleene ^d in ¹⁴ Christ, and ^e to forsake his sinne. ^d Act. 8. 37. ^e Matth. 3. 12.

Expos. 14. Gods promise to vs, and our promise to God, implied in the Covenant, is sealed in Baptisme, Act. 16. 14.

15.3 1.3 2.33. so that we bind our selues thereby, to the performance of our duty. Infants baptized haue not the vse of reason, much lesse faith to belecue; but yee as they be in the couenant, so they doe oblige themselves to belecue in Christ, and depart from iniquitie; which they are bound to performe when they come to yeares of discretion, Act. 2. 39. with 2. Cor. 6. 17. 18.

Q. How oft ought a man to be baptized?

An. It is enough ¹⁵ once to be ^f baptized: for baptisme is a pledge of our ^s new birth. ^f Act. 7. 8. ^s Tit. 3. 5.

Expos. 15. We neuer read that Christ or his Apostles did administer Baptisme more then once, to one man. And Circumcision, the scale of entrance into the Church of the Iewes, in the place whereof Baptisme is come, was onely once applied by Gods appointment. Gen. 17. 23. 24. &c.

Q. Who ought to be baptized?

An. Infidels ^h conuerted to ¹⁶ the faith, and ¹⁷ infants, ⁱ of one or both Christian ¹⁸ parents. ^b Act. 8. 12. ⁱ Act. 2. 39. 1. Cor. 7. 14.

Expos. 16. All they who be within the

couenant, and such onely are to be receiued into Baptisme.

17. Infants of Christian parents are within the couenant; to them appertains the promise of forgiuenesse of sinnes, and the Kingdome of God. Also Circumcision amongst the Iewes, which answereth to our Baptisme, was administred to Infants, Gen. 17. 12. and 21. 4. Luk. 1. 59. and 2. 21. And when *the faithfull* which the Scripture saith, *were conuerted, with their whole household, were baptized*, it may probably be thought there were some children amongst them of those households, who were not excluded. Act. 16. 14. 15.

18. Though wee acknowledge such onely to be sincere Christians, who serue God with vpright hearts, Rom. 2. 28. 29. yet those are not denied to be Christians who make so much as a generall profession of Christ. Act. 11. 26. 1. Cor. 1. 2. with 5. 1. 2. 3. and 15. 12.

Q. What is the Lords Supper?

A. ^k A Sacrament of our continuance and ^k growth in Christ. 1. Cor. 10. 16.

Expos. 1. Christ is given to be spiritual nourishment vnto the soule, that wee might

with an Exposition vpon the same. 151
might grow and increase in him, Ioh. 6.
33. 48. 50. 51. 53. 54. 56. as plants are
not onely grafted, but doe grow in the
stocke: and this is sealed in this Sacra-
ment.

Q. Who is the author of this Sacrament?

A. The Lord¹ Jesus² in the same
night³ that he was betrayed.¹ 1. Cor. 11.
23. 24.

Expos. 2. Christ who is the Lord and
head of his Church, Act. 10. 36. Ephes. 1.
22. Col. 1. 18. hauing authoritie to insti-
tute Sacraments, Matth. 28. 18. 19. and
power effectually to performe whatsoe-
uer is signified and sealed therein, Ioh. 1.
4. Eph. 5. 14. did in his owne person in-
stitute and ordaine it.

3. When Christ was preparing him-
self to the greatest worke of loue that
euer was, hauing his thoughts wholly
bent to procure the eternall good of his
Elect, then did he out of his infinite loue,
euen in the same night that he was to be
betrayed, appoint this holy Sacrament;
knowing that the institution and sealing
of the Testament, ought to goe before
the death of the Testator. This should
stirre vs vp with care and reuerence, to
receiue

receiue this pledge of Christs loue, and to come vnto it as vnto a spirituall feast, beeing perswaded that Christ will respect vs now hee is glorified, seeing he did not forget in vs his agonie and passion.

Q. What is the outward signe ?

An. Bread ⁴ and ^m wine, with the actions pertaining to them, as ^s breaking, giuing, receiuing, eating, and drinking. ^m Mat. 26. 27. 28.

Expos. 4. Besides that bread and wine are most vsuall, fit, and necessary nourishments, Psal. 104. 15. they doe of all other best serue to expresse the bodie and blood of Christ, Ioh. 6. 33. Leauened or vnleauened bread are of free vse, Act. 20. 7. Matth. 26. 17. 26. but it is expedient, that it be bread that hath substance in it. The vse of the wafer-cake is iustly blamed, as superstitious, by our Church. And because the Sacrament, is a spirituall feast, therefore the finest bread, and pure wine, is of most laudable vse. Out of niggardlines to mixe water with wine, sauoureth of an ill minde, Malac. 1. 7. 8. Christ beeing not onely the true, but the sufficient nourishment of the soule, intending

tending to giue vs a ful meale, appointed both bread and wine, and that seuerally to be vsed in the Lords Supper, 1. Cor. 11. 23. 24. so that it is sacriledge to deliuer this Sacrament in one kind onely, and presumption not to administer them seuerally, seeing Christ intended to set forth his violent death, wherein his bodie and bloud were separated.

5. The bread is to bee broken according to the example of Christ, and his Apostles, because this Sacrament was appointed specially to represent the death and passion of our Sauour Christ, in which his bodie was crucified, and his blood shed, Matth. 26. 26. 27. 28. Act. 20. 7.

Q. What is the inward grace?

An. Christⁿ with all^e the benefits of⁷ his death and passion.ⁿ 1. Cor. 11. 24.

Expos. 6. Not onely Christ his benefits, but euen Christ himselfe is offered vnto vs; for we cannot be partakers of the benefits of Christ, vnlesse we be vnited vnto him. Ioh. 15. 2. Eph. 4. 16. Col. 2. 19. Christ is truely and spiritually present in the Sacrament, exhibited to the faith of euery worthy receiuer, but not
cor.

corporally vnited to the bread and wine in respect of place, Acts 3.21, with Matthew 28.6. Iohn 16.18.

7. The bread signifies the body of Christ, the wine betokeneth his bloud; the breaking of the bread setteth forth the crucifying of Christ, &c.

Q. What is the dutie of the Minister in the administration of the Sacrament?

A. To^o consecrate^s it by² declaring the institution thereof, & ¹⁰ prayer, ioy-
ned with thanksgiving¹¹: as also to break the bread, and afterwards to deliuer the bread and wine to the people of God,
^o 1 Cor. 11.23.24. Matth. 26.26.27.28. Marke 14.22. Luke 22.19.

8. To consecrate, is to set apart the bread and wine vnto an holy vse 1. Tim. 4.5. Ex. 13.2, and 22.29.

9. If Christ had not instituted this vse of bread and wine, it could neuer haue had the beeing, efficacie, and vertue of a Sacrament; therefore the institution, ought to be declared.

10. God is euer ready prest to bestow a blessing vpon his ordinances. Mal. 3.10. Psal. 81.13. but yet looketh to be sought vnto, Ioh. 4.10. Act. 6.2.4, and, 4.31. there-
fore

with an Exposition upon the same. 155
fore the Minister must craue Gods blessing to sanctifie the bread and wine to their right ends.

11. The worke of our Redemption being liuely set forth in this Sacrament; praise to God for that benefit ought not to be omitted, Reu. 5. 9. Psal. 103. 4. Reu. 1. 5. 6. Zach. 9. 9.

Q. What is hereby signified?

An. The action of God the Father, offering Christ to all, and bestowing him effectually vpon the worthy receiuer. P 1. Cor. 10. 16.

Q. What is the dutie of the receiuers?

An. To ⁹ receiue ¹² the bread and wine deliuered, and to ¹³ eate and drinke thereof. 9 Matth. 26. 26. 27. 1. Cor. 11. 23. 24.

Expos. 12. It is most expedient, to receiue the bread and cup into the hand, and not superstitiously, or vnseemely, to haue the bread put, or the wine powred into the mouth. Matth. 26, 26. 1. Cor. 14. 40.

13. Eating importeth more then to suffer a thing to melt in the mouth; for common bread fit for nourishment which should be vsed, should by chewing, &c. be prepared for the stomacke.

Q. What

Q. What is signified hereby?

An. Our receiuing and feeding vpon Christ by faith. 1. Cor. 10. 16.

Q. Is it sufficient to receiue this Sacrament once?

An. No: but we must receiue it often. Act. 2. 42. and 20. 7.

Expos. 14. Christs commandement, 1. Cor. 11. 26. the Apostles practise, Act. 20. 7. our owne necessitie, weakenes of faith, 1. Sam. 27, 1. Mar. 16. 14. dulnesse of vnderstanding, Ioh. 20. 9. Mar. 8. 17. 18. forgetfulnesse, Luk. 24. 6. and spirituall wants and decayes in grace, Mat. 24. 12. Reu. 2. 4. and 3. 2. doe require that we receiue this Sacrament often Reu. 3. 2. 3. Wee must receiue it as often, as it is administered in that Congregation where we liue, vnlesse wee be iustly hindred; or companies in great parishes be sorted for seuerall dayes, because they cannot communicate all at once, Numb. 9. 13 2. Chro. 30. 12. Act. 2. 42. Mat. 22. 5. 6. 1. Cor. 10. 16.

Q. For what end and use ought we to receiue this Sacrament?

An. To confirme our faith, communion with Christ, and all sauing graces in
vs

with an Exposition vpon the same. 157

vs, to keepe ¹⁶ in remembrance the
Lords death vntill he come againe, and
to testifie ^{vv} our loue one vnto another.

¹ 1. Cor. 10. 16. ^v. 1. Cor. 11. 24. 26. ^{vv}.
1. Cor. 12. 13.

Expos. 15. The increase of faith, and of
communion with Christ, inferre necessa-
rily an increase of all graces which spring
thence as from the roote. Ioh. 15. 4. Eph.
2. 21. 22. Ioh. 7. 37.

16. This stirreth vp to a more serious
thinking on Christs loue and goodnes in
his death, and so preserues the same more
truly in memorie. And by eating this
bread, & drinking this wine men do pro-
fesse, and after a sort preach vnto others,
vnto the worlds end, the mysterie of the
Gospel; the summe and substance where
of consisteth in the death of Iesus Christ
and the fruits that flow there-from, sha-
dowed in the Sacrament.

*Q. What is the danger of unworthy re-
ceiuing?*

An. Unworthy^x receiuers,¹⁷ are guiltie
of the ¹⁸ body and blood of the Lord, and
doe eate and drinke iudgement to them-
selues.^x 1. Cor. 11. 27. 29.

Expos. 17. Unworthy receiuers are such
who

who eate and drinke vnworthily, that is, who receiue the bread and wine without due reuerence & respect to the mysterie contained in them. 1.Sam.6.19.2.Sam.6.6. 2.Chro.30.20. or to the holy endes why they were ordained, or to the person by whose authoritie they were appointed. 1.Sam.2.29. with Reu.3.4. Luk. 3.8.

18. To be guiltie of the body and blood of the Lord, is to offer a speciall wrong & iniurie to the person of Christ, and his sufferings, and in a speciall manner to sinne against the worke of our redemption, which is fully set forth in the Lords supper.

Q. Who are to receiue this Sacrament ?

An. Such as know^{1o} their misery by sin, the remedie thereof in Christ, and^{2o} the doctrine of the Sacrament; with all earnestly^{3o} longing²² to be satisfied with the bread of life. y^o Matth. 11. 28.
² Exod. 12. 26. 27. ^a Reu. 22. 17.

Expos. 19. Christs death is signified by the Sacrament, and Christ with all the benefits of his death and passion is offered herein: vnlesse we know Christ, our miserie without him, and the exceeding bene-

benefits of his death, wee can neuer desire, Ioh. 4. 10. or reioyce in thanksgiuing for that mercy. Rom. 7. 25. Eph. 2. 1. 4. and 5. 8. 1. Tim. 1. 13. 14.

20 This Sacrament is a signe and scale: therefore before we can vse it well, or prepare to receiue, or examine our selues how we receiue, 1. Cor. 11. 28. wee must haue vnderstanding. Exod. 12. 26. 27. Iosh. 4. 6. 2. Chro. 30. 22.

21. The thirsty who are euer lowly, are the onely welcome guests vnto the Lords table, Ioh. 7. 37. Reu. 22. 15. This desire is stirred vp in vs by a consideration of the necessitie of the Sacrament, our owne want thereof, Matth. 9. 12. the benefits bestowed therein, Pl. 63. 1. 2. 3. Pro. 4. 7. and the helps wee haue thereby to quicken and confirme our faith.

2. What else is required in them that come to this holy Table?

An. Renewed²² hatred of all^b sinne, an hearty endeavour^c to overcome natural passions, and an bitter and well aduised^d forsaking of grosse sinne, willingness^e to be strengthened in²³ faith, and a longing^f desire for²⁴ the good of our brethren.^b Luk. 3. 12. 13. ^c Matth. 18. 3. ^d

M

Luk. 14.

Luk. 14. 28. 29. &c.^e Mat. 5. 6.^f Mar. 11.
25. Mat. 5. 23. 24.

Expos. 22. He that loues sinne, cannot
truely thirst after Christ, Matth. 11. 28.
beleue in God, Mar. 1. 15. Act. 15. 9.
1. Ioh. 3. 3. 1. Cor. 15. 17. or haue com-
munion with him, 2. Cor. 6. 14. Psa. 5. 4.
Amos. 3. 3. 1. Ioh. 1. 6. Sinne is of a soy-
ling nature, and doth defile Gods ordi-
nances vnto vs. Tit. 1. 15. Hag. 2. 13. 14.
Heb. 10. 22. Numb. 9. 6. 2. Chr. 23. 19. It
sufficeth not that wee hate all sinne, but
this must be renewed by labour & care,
Matth. 18. 3 Gen. 35 2. Amos. 4. 12. Luk.
3. 12. 13. 14. to see more throughly the
vilenesse and multitude of our particular
sinnes, Reu. 3. 2. 3. Ier. 3. 13. purge the
heart of them, by iudging and condem-
ning, Iam. 4. 8. 9 &c. and quicken the
loathing of them in the heart, so that the
verie thought of them may be bitter. Ier.
31. 19. 2. Tim. 1. 6.

23. We should desire to haue our faith
encreased before we come to the Lords
table: for faith was required of such who
did desire to be baptized, Act. 8. 37. and
16. 33. 34. It is the eye by which we dis-
cerne, 2. Cor. 3. 18. Ioh. 3. 14. 15. and 8.

with an Exposition vpon the same. 161

56. and the hand by which wee receiue Christ, Ioh. 1. 12. & 6. 35. making this feast of the Lord exceeding sweet. Psal. 119. 103.

24. When we come to the Lords table, we professe our selues to be children of the same Father, 2. Cor. 6. 18. the redeemed of the same Lord. 1. Cor. 8. 6. such as be guided by the same spirit, 1. Cor. 12. 13. ruled by the same word, fed at the same table. 1. Cor. 10. 16. 17. members of the same body, Eph. 4. 4. 5. 6. and heires of the same kingdome, Rom. 8. 14. 17. should we not then heartily desire the good of one another, both in soule and bodie? Eph. 4. 3. 1. Pet. 3. 8.

Q. What if a man finde himselfe weake in faith, and full of doubting?

An. He must bewaite ²⁵ his vnbeleefe, pray for faith, seek to haue his doubts resolved, and so receiue to bee further strengthened ²⁶ in ^h beleeuing. & Marke 9. 24. ^h Iudges 6. 37. 38. Exod. 12. 1. 2. 3. 4.

Expos. 25. Vnbeleefe hinders the sweetnesse of the Lords ordinances. Ioh 6. 54. 63. 64. godly sorrow for it quickens a desire, and makes way for the in-

crease of faith, 2. Cor. 7. 10. wherefore doubtings are to be bewailed, but wee must not thereby be kept from feasting with Christ.

26. The weake were admitted by Christ vnto this table: Mat. 26. 26. with 26. 56. Mark. 16. 14. Act. 1. 6. The Sacrament was ordained not onely for the strong man, but euen for babes in Christ that they might waxe stronger, Rom. 4. 11. 1. Cor. 3. 2. 3. they may therefore approach vnto this banquet, being inuited by the Master of the feast. Pro. 9. 6. Mat. 22. 9. Luk. 14. 21. 23.

2. How ought a mans heart to be affected in receiuing the Sacrament?

An. *With* ⁱ reuerence, ^k ioy, and ²⁷ comfort, ^l meditating on the outward signes, and what they signifie; the dainties prepared; and loue of him that prepared them, our communion with Christ, his graces, and faithfull people; whereby the heart ^{is} ^m stirred vp to thanksgiuing.

ⁱ Exod. 3. 5. Gen. 28. 17. ^k Deut. 16. 15.

^l 1. Cor. 11. 25. ^m 1. Kin. 8. 66.

Expos. 27. From that which wee noted before touching the actions of the minister, and the people in the deliuerie and recei-

receiuing of this Sacrament, wee may learne how wee ought to behaue our selues in this holy businesse. Exercise the eye in seeing the elements, and the actions belonging thereunto, Exo. 24. 8. the eare in hearing the mysteries explained; the hand in receiuing the elements, and the tast in feeling the comfort of them; exercise also the mind in meditating and remembring of Christs sufferings, & the loue of God, not onely giuing his Sonne to die for vs, Ioh. 3. 16. but offering and sealing vnto vs our redemption thereby, and stirre vp the heart to receiue Christ, Esa. 64. 7. and mourne for sinne, Zach. 12. 10. desire Gods fauour, reioyce in his loue, Neh. 8. 10. stand in awe before him, Psa. 5. 7. fearing after an holy manner, least by any vnruely affections, or vnfitting gesture, we shew the least want of due esteeme, and ioy in his presence. Ps. 2. 11. and 4. 4. 1. Cor. 11. 10. and 14. 40.

Q. What must we doe after wee haue receiued?

An. We must²¹ endeavour to finde an^a increase of faith, loue, and all sauing graces, abounding more and more in

well-doing. ⁿ Prouerb. 4. 18. Ezek. 47. 12.

Expos. 28. The receiuing of the Lords Supper, is a renewing of our couenant with God, Exod. 13. 9. Genes. 17. 11. 2 Chro. 30. 2. 9. therein we feed spiritually vpon Christ, 1 Cor. 10. 16. are refreshed by him, and by faith draw vertue from him, Rom. 8. 2. Phil. 4. 13. therefore after we haue received, we must grow more in grace and knowledge. If we speed not well after we haue received, commonly our want of preparation was the cause thereof, or defects willingly admitted in the act of receiuing, 2 Chro. 30. 19. 20. Iudg. 10. 14. 15. But care must be taken, that out of dislike of our selues, wee doe not dislike or deny that measure of grace which the Lord bestoweth vpon vs; neither must we be ouer-hasty; the Lord doth not alwayes powre his gifts vpon vs the same day that we come vnto him in his holy ordinances. Psalme 97. 11. Cant. 3. 4. and 5. 6.

Q. What order hath the Lord left in his Church to keepe his ordinances from contempt?

An. The

with an Exposition upon the same. 165

A. The unruly ²⁹ should ³⁰ be admonished, the ³¹ obstinate P excommunicated ³², and the penitent after their fall ³³ restored and comforted. ° 1. Thel. 5. 14. P 1. Cor. 5. 5. q 2. Cor. 2 6. 7.

Expo. 29. They are unruly, who are inordinate, live dissolutely, and such who are knowne by speech, gestures, and deedes, not to walke according to the rule of the word, or busi-bodies, vaine boasters, idle, &c. 2. Thel. 3. 11. 12. or be fallen into any outward sinne. 1. Cor. 6. 9.

30. Such persons beeing members of the Church, 1. Cor. 5. 11. 12. should be reprehended for their sinne, certainly known both to be sinne, and to be committed by them. Lev. 19. 17. Admonition must be performed with meekenes and discretion. Gal. 6. 1. 2. 2. Tim. 2. 25. sometimes also with zeale and seueritie. 1. Cor. 4. 21. Gal. 3. 1. fitted to the person sinning, the sinne committed, and the manner of doing. Numb. 12. 9. 19. 14. If the sinne be priuate, knowne to few, the admonition must be priuate. Matth. 18. 15. Luk. 17. 3. if knowne to part of the Church, admonition must be before them

M 4

them that know it : if knowne to the whole church, the admonition must be publike. 1. Tim. 5. 20. vnlesse it be knowne by their fault, that haue published it without cause. But alwaies respect is to be had, to the condition of the partie offending. 1. Thes. 5. 14. and that must be done which tends most to the edification of the Church. 1. Cor. 14. 26. If admonition at the first preuaile not, then it is to be doubled, vntill either the offender be reformed, or declare his obstinacie, Tit. 2. 10. 11.

31. Such are to be held obstinate, who despise the Churches admonition, & will by no meanes be reclaimed from their sin, notwithstanding the long suffering which the Church hath vsed towards them. Matth. 18. 17. Tit. 2. 10. 11. 2. Tim. 2. 25.

32. To be excommunicated, is to be debarred from the publike ordinances of God, and societie of the faithfull, both publike and priuate. 1. Cor. 5. 3. 11. 12. 1. Tim. 1. 20. 2. Thes. 3. 6. 14. so farre as necessitie will permit either in respect of their generall, or particular calling. 1. Cor. 7. 20. and 7. 10. 11. 12. with Eph. 5.

31. The ende of these censures is the humbling and reforming of the sinner. 1. Cor. 5. 5. 2. Thes. 3. 14. the terrifying of others. 1. Tim. 5. 20. and keeping the ordinances of God in reuerence. 1. Cor. 5. 6. 7.

33. The censures of the Church, are medicins to cure, not poisons to destroy, inflicted for to humble, and bring into the right way, such as haue gone astray: when the sinner doth truly lament the euill of his life, and is vnfainedly sorrowfull, hee is to be receiued againe into the bosome of the Church, and comforted, least Sathan by his deuises should bring him to despaire. 2. Cor. 2. 10. 11. 1. Thes. 5. 14.

Q. Besides the forenamed meanes, are there not some other, profitable for the increase of faith?

An. Yes: ^r reading ^{or} ² hearing the Scriptures read; in ^r publike, and ^r in ^r priuate ^r meditation ^v, & ^v conference ^r.
^r Reu. 1. 3. ^r Act. 13. 15. ^r Act. 8. 13. ^v Luk 2. 51. ^v Heb. 3. 13.

Expos. 1. The reading, or hearing of the scripture read doth furnish the mind more with knowledge. 1. Pet. 1. 19. Pro. 1. 5.

1. 5. Deut. 11. 19. 20. and doth worke vpon the affection. Deut. 17. 18. 19. 2. Kin. 22. 11. 19. Psal. 119. 93. especially if wee apply the commandements for our direction, the threatnings to feare vs from sinne, or to humble vs for it. 2. Chro. 34. 19. 27. and the promises for our comfort and encouragement.

2. As God requires that the Scriptures should be read in publique. 1. Thel. 5. 27. Col. 4. 16. so thereby hee hath promised, that his people may learne to feare him. Deut. 31. 12. 13.

3. Private reading maketh the publike ministerie more profitable. Act. 8. 30. 31. inableth vs better to iudge of the Doctrines taught. Act. 17. 11. thereby wee are better fitted for the combate. 1. Tim. 4. 13. 15. and many euills are preuented. Esa. 8. 19. 20. Psal. 119. 9. Iob. 22. 21.

4. Meditation is auailable for the getting of grounded and settled knowledge. 2. Tim. 2. 7. Psal. 119. 99. and the increase thereof. 1. Tim. 4. 13. 15. it strengtheneth memorie. Psal. 119. 15. 16. enlargeth our delight in good. Psal. 104. 34. Psal. 119. 16. discovereth corruption, purgeth the heart of idle, and vnprofitable

ble

with an Exposition upon the same. 169

ble wandrings, addeth life and strength to holy duties. Gen. 24. 63. Psal. 143. 5. 6. and hereby wee grow more inwardly acquainted with God. Psal. 77. 10. 11. 12. this duty must be practised euery day more or lesse. Psal. 119. 97.

5. All such who with wisdom, Pro. 10. 32. and 15. 22. Psal. 37. 30. reuerence, 1. Pet. 4. 11. loue, the spirit of meeknesse and gentelnesse, Tit. 3. 2. Col. 4. 6. Ph. 2. 2. 3. and a desire of reaping good, doe conferre religiously, shall preuent rotten speeches. Eph. 4. 29. hardnesse of heart. Heb. 3. 13. and much euill. Eccl. 5. 2. shall increase in knowledge. Pro. 1. 5. be resolued of their doubts. Col. 3. 16. 1. Thess. 5. 11. Iob. 16. 4. 5. armed against falling. Act. 11. 23. Iude. 20 Pro. 18. 8. and quickened from their dulnesse. Heb. 10. 33. This will kindle desire of more fellowship with Christ. Cant. 5. 16. and sweeten the communion of Saints. Rom. 1. 11. 12. 1. Thess. 3. 2. Rom. 15. 32. 24. v. These duties must carefully be practised of euery man, as he hath opportunitie and meanes. Maith. 25. 27, 2. Cor. 8. 12.

Q. Hitherto of the ordinarie meanes where-

whereby faith is increased: be there not also some ^c extraordinarie meanes?

An. Yes: and these be holy ^x fasting, holy ^y scaſting, and religious ^z bowes.

^x Luk. 5. 53. ^y Est. 9. 17. ^z Psal. 50. 14.

6. By extraordinarie duties, are meant such which be of more seldome and rare practise, though they must bee vsed oft as God giueth occasion, and when hee calleth thereunto.

Q. What is an holy fast?

An. A religious ^a abstinence from all ^b the labours of our calling, and ^c comforts of this life, so farre as comelines & necessity will permit; that we might be more seriously ^d humbled ^e before God, and more seruent in prayer. ^a Hest. 4. 16.

^b Leu. 23. 28. ^c Exod. 33. 5. ^d Dan. 9. 9. 11. Leu. 23. 27.

Expos. 7. A fast is to be kept as a Sabbath vnto God. Leu. 23. 28. Esa. 58. 13. 14. And therefore as vpon the Sabbath, such busineses of this life must be auoided, that agree not with the Sabbath.

8. By the comforts of this life, we are to vnderstand, meate, drinke, costly apparell, recreation, and all other delights.

Dan.

Dan. 10. 3. 1. Cor. 7. 5.

9. With fasting must be ioyned a serious meditation of our sinnes. Eſr. 9. 4. 6. Neh. 1. 6. 7. Gods iudgements, Neh. 9. 35. 36. 37. and our ſpeciall wants. Dan. 9. 11. 18. The person meeete for this exercise must be no novice in religion. Luk. 5. 36. 37. Matth. 9. 15. 16. A fast is either of one alone, 2. Sam. 12. 16. or of the whole family, Zac. 12. 12. or of a particular congregation, or of the whole Church in generall. Iudg. 20. 28.

Q. When ought we to fast?

An. When we ſeele or feare ſome grievous ¹⁰ calamitie vpon vs, or hanging ouer ¹¹ our heads, want ſome ſpeciall ¹² bleſſing, are preſſed with ſome ſpeciall ſinne, or goe about ſome weighty ^f matter. ^e Heſt. 4. 16. Eſr. 8. 21. ^f Act. 13. 2.

Expoſ. 10. As ſword, famine, peſtilence, ſtrange vnwonted ſickneſſes, vnſeaſonable weather, &c. Ezek. 14. 21. with Eſa. 22. 12. 13.

11. Theſe iudgements hang ouer our heads, which our ſinnes, and the ſinnes of the land haue deſerued, and crie for. Amos. 8. 5. 8. Iam. 5. 4. Genes. 18. 20. and which God hath threatned by his word
and

and ministerie, Zeph. 1. 3. 4. 5. with Zach. 1. 6. Lam. 1. 13. 14. 20. with 2. 17. and hath inflicted formerly vpon like transgressors. Ier. 7. 12. Amos. 6. 2. 3.

12. Notwithstanding the ordinarie and dayly prayers of his people, the Lord in great wisdom, will see them want some speciall good thing, that they may seeke him more earnestly in the vse of the dutie of fasting Iudg. 20. 28.

Q. What is an hely feast?

An. An ¹³ extraordinary thanksgiuing for some notable deliuerance, out of some desperate danger; testified ¹⁴ with feasting before God, with ioy and gladness, sending presents to our friends, and ^h portions to the needie. s. 1. Chron. 16. 8. and 29. 10. 11. ^h Nch. 8. 19. Hest. 9. 22.

Expos. 13. In a day of extraordinarie thanksgiuing, there should be a serious remembrance of God's benefits, Psa 116. 6. and 103. 2. whereby wee should be stirred vp after a feruent manner, to yeeld praise to the Lord, Psa. 34. 3. and 35. 27. Exod 15. 2. and reioyce before him heartily, Deut. 12. 12. tying our selues vnto him by renewing our couenant, Ion. 2. 9.

Deut.

Deut. 29. 3. 10. 11. 12. 13. 2. Chron. 15. 11. 12. and learning to be more confident in him, having experience of his great goodnesse. Psalm. 3. 5. 6. and 52. 9.

14. On the day of thanksgiving, wee may haue a more liberall vse of Gods creatures, both in meate and apparell, then is ordinarie. Neh. 8. 10. Hest. 9. 22. But this must be vsed in moderation and sobriety, that men may be better fitted for the exercises of religion, 1. Kin. 8. 65. This exercise, if it be publique, must be ioyned with the preaching of the word: if private, with the reading of the Scripture, or some holy exhortation, for the better stirring vp of affection.

Q. What is a religious vow?

An. A solemneⁱ promise vnto God, made by a¹⁵ fit person, of some¹⁶ lawfull thing, which¹⁷ is in his choice to testifie his loue¹⁸ and thankfulness.ⁱ Deut. 23. 21. 22. Prou. 20. 15.

15. Such persons are fit to vow, who haue knowledge, iudgement, and ability to discerne of a vow, and of the duties belonging to the performanc^e of the same. Eccl. 5. 2,

16. A man may not vow an vnlawfull, vile, or superstitious thing, Deut. 23. 18. for we are obliged to avoid all euill, yea all appearance of euill, 1. Thess. 5. 22. It is presumption and rashnesse to vowe that to God, which hee hath forbidden, and will not accept. Iudg. 11. 30. 31.

17. What we are not able to performe, either by reason of the common frailty of all men, Eccle. 5. 5. with 1. Cor. 7. 7 or of our subiection vnto others, as the wife, child, seruant, may not vow, without the liberty of their superiours, Num. 30. 3. 4. 6. 7. 8. 12. That thing is not to be held in our free choise, which we are necessarily bound vnto before our vowe, Leu. 27. 26. Deut. 23. 22. 23. But yet to quicken and stirre vs vp the better to the performance of our dutie, it is lawfull to renew the couenant and vowe which wee made vnto the Lord in Baptisme, Psal. 119. 106. To God, voves were commonly made with prayers, Gen. 28. 20. Psal. 61. 5. and paid with thanksgiuing, Psal. 65. 1. and 66. 13. 14. and 116. 14. Ion. 2. 9.

18. Voves should be performed speedily, Eccle. 5. 5. Deut. 23. 23. Psal. 76. 11. If
wee

vowe rashly, the rashnes is to be repented of, the vowe otherwise lawfull is to be performed; but a vowe should not in any wise be the bond of iniquity. Matth. 15. 5. 6. 1. Sam. 25. 22. 39. Act. 23. 21.

Q. Can faith being wrought and confirmed in vs, be fruitles and unprofitable?

An. No: ^{1o} for it ^k worketh by loue. ^k Gal. 5. 6.

Expos. 19. By faith wee are knit vnto Christ, Rom. 11. 19. 20. Eph. 3. 17. and cannot be vtterly fruitlesse. Ioh. 15. 5. seeing we receiue the sappe of grace from him. Ioh. 1. 16. Col. 1. 19.

Q. What is the principall worke of faith?

An. It ^{2o} purifieth ¹ the heart. ¹ Act. 15. 9.

Expos. 20. To purifie the heart, is to abate and crucifie the power of sinne in the beleeuers, and by little and little to renew them in holines and righteousness, Gal. 5. 24. and 6. 14. The Spirit of God is the author of sanctification, Ioh. 3. 5. 1. Cor. 6. 11. Gal. 5. 22. Rom. 8. 11. faith is the instrument of the holy Ghost, whereby the heart is cleansed. Col. 2. 12.

Q. What followeth thereupon?

N

An.

An. A fighting²¹ and combating against sinne and corruption. Gal. 5. 17.

Expos. 21. Those that are sanctified, are sanctified in euery part, Col. 2. 11. 1. Thel. 5. 23. Eph. 4. 24. Col. 3. 10. and yet but in part, Pro. 30. 2. 3. Phil. 3. 12. Rom. 8. 13. Col. 3. 5. so that grace and corruption are mingled together in the best, Rom. 6. 13. and 7. 25. whence followeth a spirituall combate, not of the minde with the will, or the will with the affections onely, Numb. 22. 34. nor of diuerse desires onely, in respect of sundry and different considerations, but of the part regenerate with the part vnregenerate, Gal. 5. 17. as of the minde regenerate, with the mind vnregenerate, and so of the will, &c. This combate is continuall, against the first motions to sinne, not onely against outward grosse euill. Rom. 8. 13. Eph. 4. 22. Rom. 6. 17. The effect hereof is, that a man sanctified cannot doe what he would, Gal. 5. 17. sometimes hee is grievous foiled by the flesh, Matth. 26. 40. 41. but in the ende the Spirit shall get the victorie. 1. Ioh. 4. 4. and 5. 4. Rom. 8. 2. Reu. 2. 26.

Q. What else?

An. A

A. A renouncing¹ of all euill in²² affection, and of²³ grosse^m sinne in life, and conuersation.¹ Act. 2.38.^m Act. 19. 18. 19.

Expos. 22. A pure heart can no more delight in euill, then a cleane fountaine can send forth corrupt waters, Psal. 24.4. Esa. 32.6 8.² Pro. 12.5. therefore a purged heart must renounce all euill. Ezek. 36. 26.27. Ier. 32.39.40.

23. The will is the commander of the outward man, 2. Cor. 8.11. if it be turned vnto God, the conuersation must needs be reformed. Ier. 3.14.17. 1. Sam. 12.20. 21.1. King. 8.48.49.

Q. What is a third thing that followeth hence?

An. Loue,ⁿ and²⁴ delight in that which is good, toynd with a sincere²⁵ desire, purpose, and^o endeavour, dayly to amend whatsoeuer is amisse, and to^p lead a life according²⁶ to the law of God.
ⁿ Psal. 119.97.^o Phi. 3.13.14. Act. 11.23.
^p Psal. 119.6.

Expos. 24. The same spirit which wrought the grace of faith, and cleanse the heart, doth sweetely incline it both to long after, and to cleaue with

ioy to that which is good. Ezek. 36. 27.
Ezek. 11. 19; 20. Rom. 6. 19. Psal. 86. 11.

25. The true beleeuers hath laid aside
the practise and desire of all sinne, Psal.
119. 113. 128. 163. not onely out of a
foresight of the ill consequences, and
fearefull euills that may fall, 1. King. 8.
47. Ezek. 18. 28. Luk. 15. 17. but euen
out of loue to the cheifest good, and all
goodnes, 2. Cor. 5. 14. and that with a
true purpose, Psal. 119. 106. Act. 11. 23.
and well-advised deliberation, Ruth. 1.
16. therefore hee is willing to espie out,
and reforme whatsoeuer is out of order,
Psal. 119. 59. But note here, that all haue
not the like measure of grace, Rom. 12.
3, neither can with like victorie over-
come their corruption, Rom. 14. 1. and
15. 1. Phil. 3. 15. The strong should not
waxe proud, Rom. 11. 20. Galat. 6. 1.
Rom. 14. 3. nor the weake be dismay-
ed ouermuch, Rom. 14. 4. Mar. 4. 31. 32.

26. The redeemed of the Lord doe
see that many waies they are bound to
obey, Psal. 100. 2. 3. and 86. 13. 1. Cor.
6. 19. 20. 1. Pet. 1. 17. 18. and also that it
is a blessed thing to beare the yoke, Mat.
23. 29. 1. Ioh. 5. 3. Psal. 65. 4. and 119. 14.
Gal.

with an Exposition upon the same. 179

Gal. 6. 16. and so they resolve to denie
their owne will, and follow the Lord.
Phil. 1. 27. and 3. 20. Act. 26. 7. 1. Pet. 4.
2. 3.

*Q. Wherein is the summe of the Lawe
contained?*

A. In the 9 tenne^r Commandements.
9 Deut. 10. 4. and 4. 13.

Expos. 1. These tenne commande-
ments are an abridgement of the whole
Lawe, the full exposition whereof is to
be found in the bookes of the Prophets
and Apostles, and holy men, who wrote
by inspiration of the spirit, Exod. 34. 27.
1 Kin. 8. 9. Matth. 22. 40. For the right
vnderstanding of the tenne commande-
ments called the Decalogue, observe
these rules.

1. The Law is spirituall, binding the
soule and conscience to entire obedi-
ence. Rom. 7. 14. Matth. 5. 21. 22. 27.
28.

2. The meaning of the precept is to
bee drawne from the maine scope and
ende thereof, Matth. 5. 33, 34, 35, 36,
37.

3. The commaundement which for-
biddeth a sinne, commaundeth the con-

rary dutie, and the commaundement which requireth a dutie, forbiddeth the contrary sinne. Psal. 34. 12. 14; Esa. 1. 16. 17. Mar. 3. 4.

4. Vnder one vice expressly forbidden, all of the same kinde, and that necessarily depend thereon, as also the least cause, occasion, or inticement thereunto are likewise forbidden. Mat. 5. 21. 22. 27. 28. 1. John 3. 15.

5. Vnder one duty expressed, all of the like nature are comprehended, as all meanes, effects, and whatsoever is necessarily required for the performance of that dutie, and therefore in diuerse, yea in all the commaundements one and the same duty may in diuerse respects be commaunded, and one and the same sin may be forbidden.

6. Where the more honourable person is expressed, as the man, let the woman vnderstand that the precept concerneth her.

7. Where the duty of one man standing in relation to another is taught, there is taught also the duties of all that stand in the like relation one vnto another; as when the duty of one inferiour

with an Exposition upon the same. 181

towards his superiour is taught, there is taught the generall dutie which all superiours owe to those that be vnder them, which inferiours owe to them that be over them, and which equalls owe one to another.

2. How are they divided?

A. Into two ² Tables. Deut. 5. 22 and 10. 1. 2.

Expos. 2. From the commaundements, as they are set downe, we may obserue. 1. That the law is most perfectly wise, iust, equall, and strictly binding the consciences of all men without exception, and that continually. Deut. 4. 5, &c. Psal. 19. 7. &c.

2. For order of doctrine, there is a perfect distinction of one commaundement from another, but as touching practise, they are so nearely knit together, that no one can be perfectly obeyed, vnlesse all be obeyed, and he that breaketh one commandement transgresseth the whole law. Deut. 27. 26. Gal. 3. 10. Iam. 2. 10. 11.

3. The loue of God is the ground of our loue to our neighbour, 1. Ioh. 4. 20. and 5. 1.

4. Our loue to our neighbour is a testimonie of our loue to God. Rom. 13. 8, 9, 10.

5. Such as be truely religious, must haue respect vnto all Gods commandments. Psal. 119. 6.

6. The duties of the first Table are most excellent, and the breaches thereof more grieuous then of the second, if equal proportion be obserued, and comparison bee made. 1. Sam. 2. 25. Esa. 7. 13.

7. If two Commaundements cannot bee performed at once, the lesser must giue place to the greater: so the loue of God must bee preferred before the loue of our neighbour, and morall duties before outward circumstances. Hol. 6. 6. Matth. 12. 4.

8. The law is set forth as a rule of life to them that are in Christ, therefore our obedience is to be performed vnto God, in, and through Iesus Christ. Matth. 19. 17. 18. 19. Exod. 19. 6, 7, 8. with 20. 1. &c.

9. All sinnes here forbidden are to be shunned, and that both alwayes and at all times. The duties commaunded are per-

with an Exposition upon the same. 183

perpetuall, to bee practised when the Lord giueth opportunitie, and calleth thereunto.

Qu. Which are the Commandements of the first Table?

An. The foure first, and they teach vs the dutie which we owe vnto God immediately.

Qu. Which are the Commandements of the second Table?

An. The five last, which instruct vs in our duty towards our neighbour. Ephes. 6. 2.

Q. Which is the first Commandement?

A. I am the Lord thy God, &c. Thou shalt haue none other Gods before my face.

Q. What is the generall dutie required in this commandement?

A. That in ³ mind, will, affection, and the effects of these, wee take the true God, in Christ, to be our God.

Expos. 3. The speciall duties of this commandement, are knowledge of God, acknowledgement, estimation, Deut. 4. 39. Isa. 43. 10. Psal. 89. 6. 7. &c. and 9. 1. Ier. 24. 7. and 9. 24. Col. 1. 10. Mic. 7. 18. faith, trust, 2 Chron. 20. 20. Psal. 27. 1. 3. and

and 37.5. loue, Deut. 6.5. Psal. 18.1. Mat. 10.37. feare, reuerence, Psalm. 2.10. 11. and 4.4. 1. Pet. 1. 17. Mat. 10.28. Ier. 10. 6, 7. and 5.22. Leuit. 19.14. Psal. 139 3. Reue. 15.3,4. hope. Lam. 3.24,26. Rom 15.13. Ierem. 17.13. humility, 1. Pet. 5.6. Mic. 6.8. Gen. 32.10. patience, Psal. 39.9. Rom. 12.12. Heb. 10.36. Iob. 1.21. Ier. 14.22. Ioy, Psal. 33.1. zeale, or seruour of will, Gal. 4. 18. desire of, Gods presence in heauen, Phil. 1.23. 2. Tim. 4 8. Reu. 22.17.20. inuocation, Psal. 32.6. and 65.2. Phil. 4 5,6. thankfulness, Psal. 75.1. and 56. 12, 13. swearing by God alone, Deut. 10. 20. adoration, Deut. 6. 13. and 10.20. Mat. 4.10. and profession of his name. 1. Pet. 3. 15. Mat. 10.32. Dan. 3. 17. and 6.11. Rom. 10.10.

Q. What is the generall sinne here forbidden?

A. All^t failing to giue God that aforesaid honour which is due vnto him: or else in whole or in part giuing it vnto any other.

Expos. 4. The sinnes forbidden are, Atheisme, Psal. 14. 1. Tit. 1.16. Exod. 5.2. ignorance, Ier. 4.22. and 9.3. Psal. 14.3. error concerning God, Rom. 1.23. Ioh. 5.

23. infidelitic, distrust, Heb. 10. 38. Isa. 7.9. Ier. 17. 5,6. presumption, Matth. 4. 7. 1. Cor. 10.6 10. Num. 15. 30,31. want of loue, 1. Cor. 16.22. of feare or reuerence, Psal. 36. 1. Deut. 28. 58,59. prophaneesse, Rom. 1.30. 2. Pet. 3.4,5. Pro. 1.22. despaire, Genes. 4.13. impatience, Exod. 16. 3. and 17.2.3. deadnesse and hardnes of heart, Rom. 2.5. Luk. 2.34. and vnthankfulnesse. Rom. 8.21.

5. Also pride, Act. 12.23. Dan. 4.26. 27. Luk. 18. 14. confidence in wit, wealth, friends, wicked deuises, Ier. 17. 5, 6. and 49.16. 2. Chro. 16. 12. carnall loue, Mat. 10.37. Ioh. 12. 43. 2. Tim. 3.2. feare of man more then of God. Reu. 21.8. Matt. 10.28. Ier. 10.2. base delights, that draw the heart from the fountaine of goodnes, Matth. 24. 37. Luk. 21.34. and 14. 18. &c. Inuocation of wood, stone, or Saints departed, Dan. 3.2. &c. Esa. 63. 16. sacrificing to our ners, Hab. 1. 16. or blessing an Idoll, Esa. 66.3. 1. Sam. 31.9. Psal. 106.28. dedicating holy dayes to the honour of Saints, Exod. 32.6. or to the crosse, professing homage or obedience to the Pope, 1. Cor. 7.23. representing God by an image, Deut. 4. 12. 15. Esa. 40. 18. societie

society of marriage with idolaters of this kind, Deut. 7. 1. Exod. 34. 11. 15. 2 Chro. 21. 6. seeking to wizards for helpe, Leuit. 20. 6. 1 Sam. 28. 11. &c. and ascribing any thing whether it be property, worke, or glory that belongeth to the Lord alone, to any creature, or thing, though we acknowledge it to be no God, Ephe. 5. 5. Phil. 3. 14. Exod. 32. 8. Rom. 1. 23. 25. 1 Cor. 10. 20.

Qu. Which is the second Commandement?

A. Thou shalt not make to thy selfe any grauen Image, &c.

Qu. What is the generall duty which this Commandement requireth?

An. That we do worship the true God purely, according to his will.

Expos. 6. The particular duties of this precept, comprised vnder that generall, are hearing and reading the word, and prayer either publike or priuate, Math. 28. 19. 20. Deut. 33. 10. Luk. 4. 15. and 11. 1. and 110. 1 Tim. 2. 1. administration of the Sacraments, Matth. 3. 1. 6. and 26. 26. &c. and discipline, Mat. 18. 15. &c. 2 Cor. 2. 6. 2 Thes. 3. 15. meditation, Pla. 1. 2. and 37. 31. and 77. 15. conference, Deut.

Deut. 6. 7. Mal. 3. 16. fasting, Luk. 5. 35. Act. 13. 2. and feasting, Est. 9. 17. with all meanes and furtherances thereof: all which must be approoved, exercised, maintained, and performed purely, as God offereth opportunitie, without carnall imaginations and conceits. Deut. 4. 2. and 12. 32. Act. 17. 29. Esa. 40. 18. 22. &c.

Q. What is the generall sinne forbidden?

An. All omission of Gods true worship when it is required, and all false worship, either inuented by others, or taken vp of our owne heads.

Expos. 7. The omission of any of the former particular duties required, as of hearing, &c. Luk. 14 19. Esa. 64. 7. is here forbidden. As also carnall imaginations in Gods worship, Act. 17. 29. liking and approbation of our owne inuentions. Num. 15. 39 making images for a religious vse, Leuit. 19. 4. and 26. 1. worshipping God in, at, or before an image. 1. Kin. 19. 18. 2. Ki. 18. 4. adding to, or deducting from, or changing any thing of the word of God, instituting false Sacraments or offices in Gods Church, Deu. 4. 2. and 12. 32. 1. Kin. 12. 31. 32. wil-worship

ship, grounded onely vpon good intent or custome, Matth. 15.9. Col. 2. 18. 23. as Popish fastings, going on pilgrimage, vovues of pouertie, single life, or any superstitious or vaine thing: tying Gods presence to time or place, Num. 23. 28. 29. 1. Sam. 4. 4. 7. 2. Sam. 15. 25. Ioh. 4. 20. praying vpon beads, maintayning of any idolatrous customes, as fit and decent to adorn and beautifie the worship of God, Deu. 12. 30. Esa. 30. 22, societic with false worshippers of God in marriage, Deut. 7. 3. 4. Exod. 23. 32. 33. and making leagues of amity with them. 2. Chron. 19. 1. 2.

Q. What is the third Commandement?

A. Thou shalt not take the name of the Lord thy God in vaine, &c.

Q. What is the generall duty required in this Commandement?

An. That wee should use the titles, properties, works, and ordinances of the Lord, with knowledge, faith, reuerence, loy, and sincerely in thought, word, and conuersation.

Expof. 8. The speciall duties of this precept are, reuerent meditation of Gods titles, properties, and Word, Psal.

8.1.&c. Psal. 1. 2. and diligent obseruation of his workes, both of creation and providence, mercy and iudgement, Psal. 104. 24. and 107. 43. Hearing the word and calling vpon Gods name, with desire, Psal. 4. 2. 1. care, diligence, Eccl. 4. 17. Iob 5. 27. constancie, Psal. 122. 2. zeale, Iam. 5. 16. Matth. 11. 12. faith, Iam. 1. 6. Ioh. 5. 24. ioy, Matth. 13. 44. and humilitie, Esa. 66. 2. and 57. 15. Receiuing the Sacrament with due preparation and right affection, 1. Cor. 11. 28. Numb. 9. 6 &c. making confession of our sinnes with grieve, Ezr. 9. Dan. 9. broken-heartednesse, Psal. 51. 17. and purpose of amendment, Iob. 39. 37. 38. Speaking of Gods word and workes with sinceritie, feare, and reuerence, vpon iust occasions, Psal. 119. 46. Deut. 28. 58. Swearing by the name of God in truth, iudgement, and equity, being lawfully called thereunto, Ier. 4. 2. vsing apparell, meat, drinke, sleepe, recreation, &c. after a sanctified manner, with prayer, moderation, and to the glorie of God, 1. Tim. 2. 9. Luk. 21. 34. 1. Tim. 4. 4. 5. 1. Cor. 10. 31. and with an outward profession of religion, ioyning an vnblameable conuersation, Phil.

1. 27. 1. Pet. 3. 1. 2. Tit. 2. 10. Matth. 5. 16.

Q. What is the generall sinne forbidden?

*A. D*imitting ⁹ the dutie hererequired, vsing ¹⁰ his name when we ought not, or otherwise then we should.

Q. When is the name of God taken otherwise then it should?

An. When it is vsed ignorantly, superstitiously, without faith, rashly, not to a right ende, hypocritically, falsely, against conscience, and when men name themselves Christians, but liue scandalously.

Expos. 9. The speciall sinnes forbidden, are omission or neglect to know, Psal. 92. 5. 6. &c. obserue, Zeph. 3. 5. meditate, or make vse of the titles, properties, ordinances, or workes of God. Matth. 13. 19. and 7. 26. &c. and 10. And also light, vnreuerent, vaine, false, superstitious or wicked thinking thereof. Mal. 2. 17. Psal. 5. 21. praying without vnderstanding, 1. Cor. 14. 15. desire or care to speeche, Matth. 6. 7. or faith in Gods promises, Rom. 10. 14. hearing without attention or care to get good thereby, Ezek. 33. 30. Act. 28. 21. 22. receiuing the Sacra-

with an Exposition upon the same. 191

Sacrament ignorantly for custome, without holy preparation, and affection required, 1. Cor. 11. 17. &c. Swearing vainly, Jer. 5. 7. Matth. 5. 34. rashly. 2. Sam. 19. 7. Eccl. 9. 2. falsely, Zach. 5. 3. Jer. 5. 2. and wicked blasphemy against God, Leuit. 24. 11. 2. King 19. 22. cursing and hanning, 1. Sam. 17. 43. abusing the creatures in excelsse, Amos, 6. 1. &c. Or superstition, Col. 2. 20. 21. Gen. 32. 32. making a sport of sinne, Prou. 14. 9. Jer. 11. 15. and living scandalously in the profession of religion, 2. Sam. 12. 14.

Q. Which is the fourth Commandement?

An. Remember the Sabbath day, &c.

Q. What is the generall duty here required?

An. That the whole¹¹ Sabbath or Lords day be set apart from all common use, as holy to the Lord, both publique-ly and privately in the practise of the duties of necessitie, holinesse, and mercie.

Expos. 11. In this commandement it is enioyned, that we finish all our worldly businesse in sixe dayes, Deu. 5. 13. and that we rise betimes in the morning vp-

O

on

on the Sabbath, Mark. 1. 35. compared with vers. 38. 39. Exod. 32. 5. 6. Psal. 92. 2. and prepare our selues for the publike congregation, by prayer, meditation, thanksgiving, and examination of our hearts, Eccles. 4. 17. Psal. 93. 5. 2. Tim. 2. 19. going about the workes of mercy, and instant necessitie, with heavenly mindes, Matth. 12. 1. &c. Luk. 13. 15. It is also required that wee ioyne with the people of God in the publique congregation, hearing the word read and preached, calling vpon Gods name, receiuing the Sacraments, praising God for his mercies, singing of Psalmes, 2. King. 4. 23. Act. 13. 14. 15. 44. and 15. 21. and 16. 13. and 17. 2. and 20. 7. In which exercises wee must be all the while attentive, Act. 16. 14. reuerent, Esa. 66. 2. and eager to get good, Psal. 42. 1. 2. not departing till the blessing be pronounced, Ezec. 46. 1. 2. 10. Act. 10. 33. 1. Cor. 14. 16. After the whole day is to be spent with delight, and cheerefulnesse, in religious meditation, reading and conference, and the workes of necessitie and mercy, Esa. 58. 13. 14. Act. 17. 11. Psal. 12. Luk. 24. 14. 17. 1. Cor. 16. 2.

Q. What

with an Exposition upon the same. 193

Q. What is the generall sinne there forbidden?

An. All neglecting¹² of the duties of that time, or¹³ prophaning of that day, in whole or in part, by needlesse works, words, or thoughts, about our callings or recreations.

Expos. 12. Here is forbidden idleness, or a negligent omission of any dutie required, either in whole or in part, for matter or manner: as sleeping out of the Sabbath in the morning, sleight preparing our selues for the publike assemblie, absence from it, comming late, sleeping there, staring about, going forth before the blessing, misapplying the word, Mat. 20. 6. Act. 20. 9.

13. All prophanation of the Sabbath, or any moment of that precious time, with worldly cares, words, or businesse, is condemned also, Esa. 58. 13. as trauailing iourneys, Exod. 16. 29. 30. keeping faires, Neh. 13. 15. 16. 17. labouring in seed-time and haruest, Exod. 34. 21. going on trifling errands, &c. vaine recreations, as bowling, shooting, hunting, ffooole-ball, &c. on this day are vnlawfull.

O 2

Q. Which

Q. Which day is to be set apart as holy to the Lord?

A. It is morall and perpetuall to keepe one day in seauen as holy: from the creation to the resurrection of Christ, the seventh day was instituted after Christ his resurrection, the ¹⁴ first day of the weeke was ordained, and is to be kept for ever.

14. The worke of our redemption is the greatest worke that euer was, Ioh. 3. 16. and by Christ his resurrection from the dead, a new creation was as it were finished: wherefore seeing that he rose againe the first day, it was (as diuines agree) meete the Sabbath should be changed to the first day. Act. 20. 7. 1. Cor. 16. 2.

Q. Which is the first Commaundement?

An. Honour thy Father and thy Mother, &c.

Q. Who are meant by Father and Mother?

An. Not onely naturall parents, but also ¹⁵ all Superiours in office, age, and gifts.

Expos. 15. All Superiours are called by the name father and mother. 2. Kin. 2. 12. and 5. 13. Esa. 19. 13. because they
are

Are sweet and pleasant names, apt to signify both the affection that Superiours ought to beare towards their inferiours, and also to perswade inferiours cheerefully to performe their duty. Household society also is of all others the first, from which all others spring, by the encrease of mankind. Gen. 4. 1. 2. and 9. 1.

Q. What is it to honour?

An. To acknowledge the excellency that is in men by vertue of their place, and accordingly to yeeld it to them.

Q. Are the duties of inferiours onely here intended?

A. No: but of Superiours and equals also.

Q. What then is the generall duty required in this commandment?

A. That we carefully¹⁶ obserue that order God hath appoynted amongst men, and doe the duties which wee owe vnto them, in respect of their places and degrees.

Expos. 16. Of all men as they stand in relation one to another, here is required wisdom and iustice, to yeeld to euery man that which appertaines to his place, 1. Pet. 2. 17. loue and diligence in fitting

themselves with gifts meete for their place, 2. Tim. 2. 15. and doing their duties modestly, and moderation in bearing with the defects of others, Gal. 6. 1. and prayer for the mutuall good of others, Iam. 5. 16.

2. What is the duty of inferiours to their Superiours?

A. To be subiect¹⁷, reuerent, and thankfull, bearing with their wants, and couering them in loue.

Expos. 17. The wholesome lawes of Magistrates must be carefully obserued, Tit. 3. 1. 1. Pet. 2. 13. Rom. 23. 2. their persons reuerenced. Pro. 24. 21. 1. Pet. 2. 17. and defended with the goods, body and life of the subiect; and to them tribute and custome is, freely and willingly to be payed, Rom. 13. 6. 7. 2 Sam 18. 3. and 21. 17. The ministers of the Gospel must be had in singular loue, for their workes sake, 1. Thess. 5. 13. their doctrine must be receiued with gladnes of heart, Heb. 13. 17. Luk. 10. 16. 1. Thess. 2. 13, themselves defended against the wrongs of wicked men, Rom. 16. 4. and made partakers of all good things for this life, Gal. 6. 6. Wiues must after a speciall

ciall manner loue, feare, and obey, their husbands, yea though they be froward, which must be manifested in word and behauour, Ephel. 5. 33. 22. 23. 24. Col. 3. 18. 1. Pet. 3. 1. 1. Sam. 25. 3. they must be helpers to them in godlines, and in the things of this life, Gen. 2. 18. 1. Pet. 3. 1. Pro. 31. Children must imbrace the instructions of their parents, continue in feare and obedience to the end, not bestow themselves in mariage without their consent, Eph. 6. 1. Luk. 2. 51. Exod. 18. 19. Ruth. 3. 5. Iudg. 14. 2. and minister freely vnto their necessities, 1. Tim. 5. 4. Gen. 47. 12. Seruants must wisely, faithfully, willingly, and painefully bestowe their time appointed in their gouernours seruice. Tit. 2. 9. 10. Eph. 6. 5. 5. Gen. 31. 38. 1. Tim. 6. 1. 2. submitting themselves to holy instruction, bearing rebukes and chastisements, though they be vniust, without grudging, stomacke, fullen countenance, answering againe, or resistance, Tit. 2. 9. 1. Pet. 2. 18. vntill they can vse some iust and lawfull remedie. Weake Christians must not censure the strong, for vsing their libertie, Rom. 14. 2. 3. Young men must giue, due re-

spect to the aged, asking their counsell, rising vp before them, giuing them leave to speake before them, &c. Titus 2. 6. 1 Pet. 5. 5. Leuit 19. 32. Iob 32. 4. 6. Inferiours in gifts, must not grudge or disdain their superiours, but seeke to make benefit of the gifts that God hath giuen them, Ioh. 4. 19. Rom. 16. 1. 2. 3. &c. All these duties are cheerefully, diligently, and faithfully to be performed to superiours though they be wicked and vngodly, in respect of the commandement, will, and authority of God, who hath so appoynted. Psal. 119. 4. 14. 32. 117.

Q. What is the duty of Superiours?

Ans. To carry^r themselves grauely, meekely and after a seemely manner towards their inferiours.

Expos. 18. Magistrates ought by all good meanes to procure the good of their subiects, making holy and iust lawes, for the maintenance of piety and iustice, appoynting officers that be wise, couragious, and fearing God, to see iustice executed, and labouring to roote out sinne by punishing offenders iustly, and encouraging the Godly, 1 Tim. 2. 2. 2 Chron, 19. 5. &c. Rom, 13. 4. Deut. 7. 18. 19.

18.19. Psal. 101.6.7.8. 1 Pet 2.13. Esay
49.23. Ministers must labour in private
reading, meditation, prayer, and publike
teaching, by instruction, exhortation,
rebuke, and comfort, keeping the holy
things of GOD from contempt, and
watching over their flockes, that their
people be not corrupted by false do-
ctrine, or by scandalous conuerlation.
1. Tim. 4.13.16. and 3.2. &c. 1 Sam. 12.23.
Deut. 33.10. Ezek. 33.7. &c. and 34.4.
Acts 20.28. Math. 7.6. Pro. 27.23. Ezek.
44.23. 24. Husbands must choose reli-
gious wiues, dwell with them as men of
knowledge, louing them dearly, bea-
ring with their infirmities, protecting
them, prouiding things necessary for
their state and calling, allowing them
competent maintenance, imployment,
and liberty. Specially for the seruice of
God, reioycing and delighting in them,
prudently admonishing them in great
loue and tendernes, and praising them
for their faithfulness. 2. Cor. 6.14. 1. Pet.
3.7. Eph. 5.33. Gen. 34.67. Gen. 20.16.
1. Sam. 30.5.8. Eph. 5.28.29. Exod. 21.
10. Pro. 5.18. Gen. 26.8. Esa. 62.5. Gen.
30.2. Iob. 2.10. Fathers must bring their
chil-

children to holy Baptisme, Gen. 21. 4. Mothers must nurse their owne children if they be able. 1. Tim. 5. 16. Gen. 21. 7. 1. Sam. 1. 22. both must bring them vp in instruction and feare of the Lord, Eph. 6. 4 Deut. 6. 6. 7. 20. Exod. 12. 26. keepe them in subiection, traine them vp in some honest labour and calling, Gen. 4. 1. 2. louingly, and seasonably correct their faults, not without compassion and sorrow. Prou. 23. 13. and 19. 18. and 22. 15. and 29. 15. 17. Eph. 6. 3. bestowe them fitly in mariage, and that in due time, 1. Cor. 7. 36. 38. Ier. 26. 6. and lay vp something for them as abilitie will suffer, 2. Cor. 12. 14. Pro. 19. 14. Masters must choose into their houses, true, and religious seruants, and when they are entertained, take care to informe them priuately, and see that they serue God in publique also. Psal. 101. 6. Act. 10. 2. Iosh. 24. 15. Gen. 18. 19. Exod. 20. 10. prouide and giue them fit meate, lodging, wages, worke, time of refreshing, Pro. 27. 27. 1. Cor. 9. 9. Deut. 24. 14. 15. Pro. 31. 15. take care of them, when they be sicke, that they perish not for want of good attendance, Matth. 8. 6. and admonish,

with an Exposition upon the same. 201

monish, rebuke, correct them, if neede require, Pro. 29.19. Eph. 6.9. Col. 4.1. Strong Christians must beare with the infirmities of the weake, seeking to build them forward, vsing their libertie aright, for edification and not for offence, forbearing even things lawfull for the good of their neighbour, Rom. 15. 1,2. and 14.13.15.&c. 1.Cor.8.13. Old men should be examples of patience, sobrietie, and holines, sound in faith, able to giue good counsel and direction, Tit. 2. 2,3,4. Such as excell in gifts must not despise others, but imploy their graces for the good of them.

Q. What is the dutie of equals?

A Equals must regard the dignitie and worth of each other, modestly carrie themselves one towards another, and in giuing honour goe one before another. Eph. 5.21. Rom. 12.10.

Q. What is the sixt commandement?

A. Thou shalt doe no murther.

Q. What is the generall duty of this commandement?

A. That by all means lawfull we desire and study to preserve our ^{1^o} owne person, and the ^{2^o} person of our neighbour.

bour.

Expos. 19. The speciall duties of this commandement, in respect of our selues, are loue and care to preserve the vigor of mind, and strength of body, that they may be seruicible to the Lord, and fit for our brothers good, Ephes. 5. 29. to which end wee must vse cheerefulness, Prouerb. 17. 22. sobriety in care, meate, drinke, apparell, recreation, and vse of Physicke, Matth. 6. 34. Prou. 25. 26. and 23. 2. as also moderation in labours, Eccles. 4. 8. and sleepe, seeking lawfull meanes of refuge from violence and danger, as giuing soft words, curteous answers, Iudg. 8. 23. Prou. 15. 1. flying and shunning the company of angry persons. Prou. 22. 24. 26. vsing the benefit of law, Deut. 17. 8. &c. and weapons for our necessary defence, &c.

20. The speciall duties in respect of our neighbour, are loue, Rom. 13. 8. reioycing at the good of their person, 1 Cor. 12. 25. 26. Rom. 12. 15. compassion and tendernes of hart towards them, Eph. 4. 31. 32. patience, bearing wrongs, forgiuing iniuries, Col. 3. 12. 13. passing by some wants in mens words, or actions,

ons, Eccles. 7. 21. Pro. 17. 9. covering them with silence, taking all things in the best sence, 1. Cor. 13. 5. 7. courteous behauour, Eph. 4. 32. ealines to be entreated, Iam. 3. 17. gentle answers, Pro. 15. 1. hearing our inferiours speake in their iust defence, Iob. 31. 13. auoiding all occasions of strife, parting with their owne right, sometimes for peace sake, Gen. 13. 8. 9. not neglecting any duty of loue and friendship, though wee be forced to goe to law for our right, Rom. 12. 18. Relleuing the needy, visiting the sicke, cloathing the naked, lodging the stranger, &c. Heb. 13. 2. 3. Iob. 31. 19. 20. pleading for the life and person of the poore, and such as be wronged, & deliuering them also if it stand in our power, Pro. 24. 11. 12. vsing mildnes in rebukes, and moderation in correction, Gal. 6. 1. yer according to the quality of the offence, Iude. v. 22. 23. And in a word be harmelesse, and innocent towards all men, Psal. 15. 3. taking care that they sustaine no harme, by vs or ours, Exod. 21. 8. in their persons, in taunt. Math. 5. 22. stripe, or ill handling, Leuit. 24. 19. To our owne and our neighbours cattell

wee

we must also shew mercy. Pro. 12. 10.

Q. What is the generall sinne here forbidden?

An. All neglect of our ²¹ owne, or our neighbours ²² preservation, or desire of our owne or their hurt, conceived in heart, or declared by word, gesture, or deede.

Expos. 21. In respect of our selues by this commaundement is forbidden, excessive sorrow, Pro. 17. 22. distracting care, thoughts against our selues, solitarie musing on the temptations of Satan, neglect of meate, drink, apparell, recreation, phylicke, sleepe, labour, &c. or excessse therein: meddling with other mens matters, Amos. 4. 1. Prou. 23. 21. and 26. 17. desperate aduentures, companying with them that be make-bates, quarrellous, and furious, &c. Prou. 26. 20. 21. doing that whereby wee are or may be stirred vp to anger, and refusing to craue the aide of the Magistrate.

22. In respect of our neighbour, here is forbidden hatred, 1. Ioh. 3. 15. enuie, Prou. 14. 30. vnaduised anger, Matth. 5. 22. pride, Pro. 13. 10. desire of reuenge, foolish pittie, reproching for sinne, or any other

other infirmitie; as pouertie, basenes of blood, stammering, Leuit. 10. 14. &c. chidings, brawlings, crying with an vnseemely lifting vp of the voice, Eph. 4. 31. complaints to euery one of the iniurie wee haue receiued. Disdainfull or scornfull carriage, as dejectednesse of countenance, Genes. 4. 5. nodding the head, pointing with the finger, or vsing any other prouoking gesture, Pro. 6. 17. stubbornesse, implacablenesse, Rom. 1. 31. breaking ielts vpon our neighbour. Oppression, Leuit. 19. 13. with-drawing corne from the poore, Prou. 11. 26. detaining the hirelings wages, Leu. 19. 13. Ier. 22. 13. not restoring the pledge, Exod. 22. 26. Quarrelling, Tit. 3. 2. Striking, wounding, Exod. 21. 18. 22. 26. placing manhood in reuenge or bloudshed, Pro. 20. 22. extremitie of punishment, Deut. 25. 2. all taking away of life, otherwise then in case of publique, iustice, iust war, and necessarie defence, Exo. 21. 12. Gen. 9. 6. and all sparing those the Lord commaundeth to be punished. Prouer. 17. 15.

Q. What is the seauenth Commandement?

An. Thou

An. Thou shalt not commit adulterie.

Q. What is the generall duty of this commandement?

An. That we should²³ keepe our selues pure in soule and bodie, both towards our selues and others.

Expos. 23. The speciall duties of this commaundement are, puritie of heart. 1. Thes. 4. 3. 4. speech sauouring of sobrietie, Col. 4. 6. temperance in sleep, recreation, diet both for quantitie and qualitie, Luk. 21. 34. 1. Thes. 5. 6. conuenient abstinence, watching, and fasting, modesty in apparell, 1. Tim. 2. 9. grauitie in behaviour, Tit. 2. 3. making a couenant with our sight, hearing, and other senses Iob. 31. 1. Psal. 119. 37. possessing our vessels in holinesse and honour, 1. Thess. 4. 5. finally, in such as haue not the gift of continencie, holy marriage with such as be fit, 1. Cor. 7. 2. 9. 39 and therein due beneuolence, fidelitie, and confidence each to other. 1. Cor. 7. 5.

Q. What is the generall sinne here forbidden?

An. All vncleannes of²⁴ heart, speech, gesture, or action, together with all the causes

causes, occasions, and signes thereof.

Expos. 24. The speciall sins forbidden in this commaundement, are filthy imaginations and lusts, Col. 3. 5. speaking or giuing eare to rotten and corrupt communication, Eph. 5. 3. 4. 1. Cor. 15. 33. wantonnesse of the eyes, Matth. 5. 28. giuing them libertie to wander, and to roue about, 2. Sam. 11. 2. Idlenesse, Ezec. 16. 49. intemperance in sleep or diet, Ier. 5. 8. excelsse, Eph. 5. 18. new-fanglenesse, Zeph. 1. 8. immodesty in apparell, Esa. 3. 16. &c. wearing that which agreeth not to our sexe, Deut. 22. 5, lasciuious pictures, 1. Thes. 5. 22. impudency or lightnesse in countenance or behauour, Prou. 7. 13. painting the face, 2. King. 19. 30. vnneccessarie companyings with lewde persons, Prou. 5. 8. promiscuous dancing of men and women, Mark. 6. 22. fornication, Deut. 22. 28. adulterie, Deut. 22. 32. incest, Leuit. 18. 6. abhorring marriage, or vnlawfull entrance into the same, when the parties are within the degrees of affinity prohibited, Leuit. 18. 6. formerly contracted, Deut. 22. 23. or married to some other who are yet aliue, Rom. 7. 2. vnseasonable, or intemperate abuse of
P the

the marriage bed, *Leu. 18. 19. Heb. 13. 4.*
and also all vnnaturall lusts. *Leu. 18. 22. 23. Rom. 1. 26. 27.*

Q. What is the eight Commandement?

An. Thou shalt not steale.

Q. What is the generall dutie of this Commandement?

An. That by all good meanes we further the outward^s estate of our selues, and of our neighbours.

Expos. 25. The speciall duties of this commandement, are, an honest calling, 1. Cor. 7. 20. Gen. 4. 2. faithfull labouring, Eph. 4. 28. true and honest dealing therein, Psal. 15. 2. frugalitie, honestly keeping what we haue gotten, wisely ordering our expences, and conueniently vsing what God hath giuen, that we may be helpfull to others, Pro. 21. 20. contentation with our estate, be we neuer so poore, 1. Tim. 6. 6. 7. 8. borrowing for need and good endes, what we are able to repay, and making payment with thanks and cheerfulness, Ex. 22. 14. 15. at time appointed, Ps. 15. 4. or if we cannot keep day, then by al other means contenting the creditour. Giuing freely, Luke 6. 30. iustly, Esa. 58. 7. and cheerefully,

2 Cor.

2 Cor. 9. 7. according to our abilitie, and our neighbours necessitie, 2. Cor. 8. 13. lending freely, not requiring our owne before the day appointed, not compounding for gaine, forbearing or forgiuing the whole, or part of the summe lent, if it cannot be paid without the hazard of vndoing the borrower, Luke 6. 35. vsing truth, faithfulness, iustice, and indifferencie in buying, selling, letting, hiring, partnership, &c. Mat. 7. 12. 1 Thess. 4. 6. not concealing the fautes of our wares, or other commoditie, nor taking aduantage of the necessitie or vnskilfulness of the one parties, but equally respecting the good of each other, Gal. 5. 13. seasonable and faithfull restoring of things committed to our trust, Exod. 22. 7. 8. of things found, Deu. 22. 1. 2. 3. & of things vnlawfully gotten, Leuit. 6. 2. &c. Good aduisednesse in vndertaking suretiship, in matters not aboue our abilitie, and for such as are knowne and approoued Christians, Pro. 11. 15. and 17. 18. moderation in recouering that which is our owne, Phil. 4. 5. Ministers that receiue the tythes must feede the flock committed to their charge, Ezech. 34. 2. Lawyers must take

no cause into their hands, which they see can haue no good end with equitie, Esa. 5.20. Psal. 15. 5. and they must follow those which they vndertake to defend with all honest diligence and faithfulness for loue of equitie, and not of gaine, ending sutes with all possible dispatch and good expedition. Exod. 18. 13. &c.

Q. What is the generall sinne here forbidden?

An. All ²⁵ neglect to further our owne, or our ²⁷ neighbours wealth, all impeachment or hinderance thereof, and all encrease thereof by vnjust and indirect dealing.

Expos. 26. Actuell finnes of commission here forbidden, are idlenesse, inordinate walking, Prou. 12. 11. 2. Thess. 3. 11. couetousnesse, 1. Tim. 6. 10. miserable pinching, and defrauding our selues of the good things which God hath giuen vs, Eccles. 6. 1. &c. and 2. 26. wastfull consuming of our substance by lauish spending in meate, drinke, apparell, buildings, vnnecessarie, gifts, sports, &c. Prou. 21. 17. Eph. 5. 18. and by vnaduised suretiship. Prou. 23. 13.

27. In respect of our neighbour, grutching at the prosperitie of others, borrowing to maintaine idlenes, defrauding men of their right, what we are not able to repay, Ezek. 18. 7. also borrowing vpon interest, vnlesse it be in case of necessitie; denying what we haue borrowed, or repaying vnwillingly, Psal. 37. 21. Leuit. 19. 13. lending vpon vsurie, Exod. 22. 25. Exactiing increase meere for the loane, Ezek. 18. 8. cruelly requiring all a mans debts, Esa. 58. 3. without mercie, or compassion. In bargaining, buying, selling, letting, hiring, partnership to vse iniustice, craft, fraud, or falsehood, 1. Thess. 4. 6. as making things litigious and doubtfull, respecting a mans owne commoditie onely; parting with bad wares for good, Amos. 8. 5. or good at an excessiue rate, enhaunsing the iust price meere because we sell for day, ingrossing wares into our owne hands, that we may sell them at our owne pleasure, dispraising what we are to buy, Pro. 20. 14. or praysing what we are to sell, without iust cause, and for our meere aduantage: buying vnderfoote, especially of such who sell for neede; abusing

mens simplicitie and vnskilfulnesse, vsing false waights, ballances, measures, and lights to deceiue, Leuit. 19. 35. Pro. 11. 1. selling things hurtfull, and not vendible, as dispensation for sinne, charmes, church-liuings, Pro. 20. 25. Mal. 3. 8. crucifixes, &c. Detayning things strayed, found. Exod. 23. 4. Deut. 22. 1. 2. 3. or the meanes of our neighbours liuing layde to pledge. Exod. 22. 26. 27. as also things committed to our trust and custodie, Deut. 27. 19. Prolonging of suites, defending bad causes, immoderate, or vnciuill contending at lawe for our owne right, selling iustice, Pro. 15. 27. remoouing auncient bounds, Deut. 19. 14. roberie by land, or sea, Zach. 5. 3. 4. 5. whether it be stealing goods, cattell, Exod. 22. 1. seruants or children, Exod. 21. 17. Deut. 24. 7. with, or without colour of lawe, receiuing of things stolne, Prou. 29. 14. Psal. 50. 18. 19. 22. And all vnapprooued and vnprofitable trades of lifes or callings (if they may be so tearmed) as iesters, iuglers, Parasites, carders, dicers, gamesters, players, fortune-tellers, figure-casters, sturdy rogues, and such as be makers of the proper instrument of

with an Exposition upon the same. 213

vnlawfull games, Ier. 10. 2. Iob. 30. 1. 2. 3.
2. Thes. 3. 10. Act. 19. 19.

Q. Which is the ninth Commandement?

*A. Thou shalt not beare false witness
against thy neighbour.*

*Q. What is the generall dutie here re-
quired?*

*A. That by all meanes we seeke to
maintaine our²⁸ owne and our²⁹ neigh-
bours good name, according to truth
and a good conscience.*

*Expos. 28. The speciall duties of this
commandement, are to speake sparingly,
Pro. 10. 19. and to speake the truth from
the heart, Psal. 15. 2. In respect of our
selues, rightly to know iudge of our
selues, Gal. 5. 26. 2. Cor. 13. 3. to procure
our owne good name, Pro. 22. 1. by see-
king Gods glory first and principally,
Matth. 6. 33. Heb. 11. 2. 39. iudging and
speaking well of others, Math. 7. 2. and
walking vnblameably, Eccles. 10. 1. Luk.
1. 6. Iob. 1. 1. to defend it also when
need requireth, but modestly and in a sort
vnwillingly.*

*29. In respect of our neighbour, we
are commaunded to desire and reioyce
in his good name, Rom. 1. 1, Gal. 1. 23,*

24. sorrow for his infirmities, Psal. 119.
 136. Ezra. 9. 6. and couer them in loue,
 Pro. 17. 9. 1. Pct. 4. 8. hoping the best
 with patience, and so iudging, 1. Cor.
 13. 5. 6. 7. not bewraying his secrets be-
 fore we haue admonished him, Pro. 11.
 12. and 25. 9. 10. yea though we doe it
 with griefe, and to such as wee desire
 might helpe and redresse them, rebuking
 him to his face, Matth. 18. 15. 16. Gal. 2.
 11. when iust occasion requireth, but yet
 louingly and meekely, Gal. 6. 1. Pro. 25.
 12. with remembrance of what is praise-
 worthie in him, 1. Cor. 1. 4. 10. Reu. 2. 2.
 3. 4. commending him where he deser-
 ued well, yet rather in his absence then
 presence, 1. Thes. 5. 22. defending the
 good name of him, whose vnblameable
 carriage is knowne vnto vs, by testimo-
 ny, hand writing, and oath, if neede re-
 quire, Philem. 10. 11. &c. not receiuing
 idle or false reports against our brother,
 Plal. 15. 3. Pro. 25. 23. and 26. 20.

Q. What is the generall sinne forbidden?

An. All failing to procure, defend,
 and further our ³⁰ owne, and ³¹ our
 neighbours credite: all vniust defence,
 wrongfull suspition, or accusation of
 our

our selues or others,

Expos. 30. Here is forbidden an ouer,
or vnderweening of the good things in
our selues, Luk. 18.9. 10. 11. Exod. 4. 10.
13. Ier. 1. 7. bearing our selues aboue
our worth, Phil. 2. 3. boasting, Prou. 27.
1. excusing our selues vniustly, 1. Sam.
15. 15. Gen. 3. 12. debasing our selues,
dissembling that others may prayse vs,
procuring our selues an ill name by wal-
king vndilrectly or offensively, 2. Sam.
12. 14. Rom. 2. 23. 24. and a needlesse
lessening the good opinion others haue
of vs, by bewraying our weakenesse, as
want of learning, &c. to the carper.

31. Here are con demned euill suspi-
tions, Matth. 7. 1. 1. Sam. 13. want of de-
sire, care, and reioycing in our neigh-
bours good name, 1. Pet. 2. 1. reioycing
in his infirmities, contempt, or foolish
admiration of others, Act. 12. 2. 2. Pro. 27.
14. vniustly renewing the memorie of
our neighbours crimes which were in
tract of time forgotten, Prou. 17. 9. cal-
ling good euill, or euill good, Esa. 5. 20.
flattery, Prou. 27. 14. Iob. 17. 5. forbea-
ring to speake in the cause or credit of
our neighbours, Pro. 24. 11. 12. and 31.
8. 9.

8.9. rash censuring, Matth.7.1.2. nodding the head, winking with the eye, pointing with the finger, or any other vilifying or deriding gestures, Matth.5.22. speaking the truth with desire of our neighbours discredit, 1.Sam.22.14.15. with Psalm.52.1.2.3. listening to tale-bearers, Prouerb.25.23. raising false reports, Leuit.19.16. relating mens words to their disgrace, contrary to their meaning, 1.Sam.22.9.10. Matth.26.60.61. spreading abroad flying tales, Prou.26.20.21.22. libels, false presentments and citations, giving false evidence, and pronouncing false sentence, Leuit.19.15.35. Exod.23.6. Deut.19.16. Prou.19.5. In respect of our selues and our neighbours, here is forbidden lying and equiuocating, Eph.4.25 Col.3.9.10.

Q. What is the tenth Commandement?

An. Thou shalt not couet, &c.

Q. What is the generall dutie here commanded?

A. That we be truly³ contented with our owne outward condition, and heartily desire the good² of our neighbour in all things belonging vnto him, great and small.

with an Exposition upon the same. 217

Small. 2 1. Tim. 6. 8. 1. Cor. 7. 29. 30. Act. 26. 29.

Expos. 32. In this commandement we are inioyned to acquaint our selues with thoughts of good towards our neighbour, Esa. 32. 8. 3. Ioh. 2. Iob. 31. 29. and that which appertaineth to him; to reioyce in the present good estate of our selues and our neighbours, Psalm. 34. 2. and 119. 74. and cheerefully to praise God for it.

Q. What is the generall sinne forbidden?

A. All thoughts of mind, wishes, and desires of heart, and delightfull remembrances of euill against contentednesse. Iob. 31. 21.

Q. Is any man able to keepe this law?

A. Not perfectly: for the ^agodly often fall, the most holy ^bsaile ^b³⁴ alwayes in their best actions: but the child of God ought ^c, may, and vsually doth ^d walke according to the law sincerely. a. Iam. 3. 2. b Exod. 28. 36. 37. 38. c 1. Ioh. 2. 14. Ioh. 14. 15. 35. d 1. King. 15. 5.

Expos. 33. In the seruants of Christ thereremaines some roote of bitterness, Heb. 12. 1. Rom. 7. 23. the flesh lusteth against the spirit, Gal. 5. 17. their know.
ledge

ledge is but in part, 1. Cor. 13. 12. Psal. 119. 18. their obedience therefore cannot be perfected, Ios. 9. 14. 15. 2. Sam. 12. 9. 12. 2. Chron. 35. 22. Luk. 1. 20.

34. Often in the matter, and manner of doing, Iosh. 9. 14. 15. continually in the measure of dutie, the most holy doe offend. Neh. 13. 22.

Q. Should not a Christian omit doing of good altogether, seeing he cannot doe it in that measure that God requireth?

*An. No: but*³⁵ *with diligence and singleness of heart, strive against corruption, looke*^f *for the assistance of Gods spirit, and labour to grow in grace. c. 2. Cor. 7. 1. f 2. Chron. 16. 9. Phillip. 4. 13. 8 1. Pet. 2. 2. and 2. Pet. 3. 18.*

Expos. 35. The sinne which cleauing to the worke defiles, is by all meanes possible to be auoyded, Matth. 6. 1. 2. 3. 4. &c. Psal. 37. 27. but the worke it selfe is not to be forborne. For we haue an absolute charge from God, to exercise our selues in all good workes, Esa. 1. 17. 1. Pet. 3. 11. Col. 1. 10. 2. Pet. 1. 5. and a mercifull promise, that he will forgiue the infirmities, which our corruption doth fasten vpon them, and fauourably accept our sin-

sincere endeaour to walke in all holy obedience, though now and then wethorough weakenesse doe steppe awry. Iob. 42.7. 2.Chro.30.19.20. Esa.40.11.Can. 2.14.Numb.23.21.Ezek.34.16.

Q. What meanes should a man vse to grow in grace?

An. He must thoroughly examine³⁶ his waies,³⁷ iudgeⁱ himselfe, watch³⁸ ouer his heart, at all times, in all places, occasions, and conditions,^k redeeming the³⁹ time, to store his⁴⁰ heart with good, and preserve^l his⁴¹ faith.^h Hag.1.5.7.ⁱ 1.Cor. 11.31.^k 2.Tim.4.5.Eph.5.16.^l Heb.10.35.36.38.

Expos.36. Examination, which is a diligent, exquisite, and vnpartiall search of our hearts, thoughts and waies, Lam.3.40.by the word of God, Rom.7.7.as in his presence; is a speciall meanes to preserve from pride, securitie, hardnesse of heart, and falling into sinne, Heb.3.13. Psal.4.4.It doth quicken to prayer, Gen.24.63.Psa.19.12.is a good steppe to repentance, Ps.119.59.Hag.1.5.settleth in a Christian course, Psal.39.1.prouokes forward in godlinesse, Ps.119.59.60.and makes charitable towards others.Gal.6.4.

37. To

37. To iudge a mans selfe, is to passe an vnpartiall sentence against himselfe, agreeable to the word of God, according to the measure of that iniquitie which by examination he findeth in himselfe, Ezec. 16. 61. and 20. 43. Dan. 9. 8. Luke 15. 18. 19. This awakeneth the heart, Ezec. 36. 31. maketh vs afraid of sinne, Gen. 39. 9. spurreth vs to sue to the throne of grace, 1 King. 8. 38. and preuenteth the iudgements of God. 1 Cor. 11. 31.

38. Watchfulnesse, which is a narrow, carefull, and continuall keeping, obseruing, and ouer-seeing of our hearts, and all our wayes, Prou. 4. 23. is both exceeding necessarie, seeing that of our selues we are apt to erre, Psal. 95. 10. and haue many occasions besides to draw vs away from godlinesse, Luke 14. 18. 20. and exceeding profitable to preuent or withstand Sathan, 1 Pet. 5. 8. Matth. 26. 41. keep vnder lusts, auoid and cut off strayings and wandrings of minde and life, 2 Tim. 4. 5. 1 Cor. 16. 13. Psal. 101. 2. keep the heart in good order, and to eschewe dangerous decayes, fals, and discomforts, which otherwise men shall runne into, 2 Sam. 11. 2. 1 Tim. 2. 14, 2 Cor. 11. 3.

39. To

39. To redceme time, is so to husband it, that euery moment thereof may be spent for our best aduantage, Eph. 5. 16. Col. 4. 5. Time is a precious thing, being lost it is vnrecouerable, though God may pardon it to the penitent, Eia. 1. 16. 18. therefore wee must redceme the time of youth, Eccl. 12. 1. of the Gospell, 2 Cor. 6. 2. the Sabbath, Exod. 20. 10. the time of sicknesse, health, and vacancie from businesse in our callings, &c. Luk. 19. 42. Ioh. 9. 4. Gal. 6. 10. Pro. 10. 5.

40. When mans heart is emptied of euill, it will quickly gather filth again, (as garments will dust,) vnlesse it be fraught with good. Matth. 12. 43. 44. 45.

41. If faith decay in vs (as needes it must, vnles it be carefully stirred vp, preserved, and exercised, 2 Tim. 1. 6.) godlinesse must needes wither, 1 Tim. 1. 5. for faith is the victorie whereby wee overcome the world, 1 Ioh. 5. 4. thereby wee wrestle against sinne, by the almightie power of Iesus Christ, Gal. 2. 20. and our liues must needes be full of doubtings or securitie, drowned with carnall delights, 1 Kin. 11. 4. and sinfull pleasures, and the word will loose it efficacie, Heb. 4. 2. the
exer-

exercises of religion their sweetnesse. To the end that faith might be preserved, we must value it aboue gold and silver, 2.Pet.2.1.often meditate vpon the sweetnes, Psal.119.103. and 139.17. constancie, Reu.1.5. 2.Cor.1.20.and perpetuity of the most precious and free promises which are the grounds of faith, Ho.14.5. Ezech. 36. 22. walke according to the rules thereof, learne to exercise it living thereby, Heb.10.38. Rom.1.17. and sincerely, constantly, and conscionably vse all those means, wherby faith is wrought or nourished.

Q. How else?

An. He must take^m vnto him the whole armour⁴² of God, and withⁿ care, vprightnesse, and constancie vse the meanes of grace befoze prescribed, in one^o estate as well another. ^m Ephes. 6. 14. ⁿ Prou. 2. 3. 4. Coloss. 4.2. ^o Iob 27. 10.

Expos. 42. All Christians are called to be soldiers, Reu. 12.7. to fight vnder Christ Iesus their captaine, against the flesh, Rom. 8.13. the world, 1.Ioh. 2.16. and the deuill, 1.Pet. 5. 8. 9. a spirituall, subtile, and malicious enemy, Eph. 6.12. Re. 20.2
 Matth.

Matth. 13. 28. 39. that can neuer be appeased; they had need therefore take vnto them the whole armour of God, which they must daily put on, and continually keep on, that at all times they haue it ready for vse, to repell and quench the fierie darts of the deuill. The parts of this armour are sinceritie, loue of righteousness, the gospell, faith, liuely hope, and the word of God, Eph. 6. 14. 15. 16. 17. 18. These are kept on by earnest prayer, watchfulnes, and holy meditation.

Q. What priuiledges doth God afford vnto his children in this life, who labour according to his will to grow in grace?

Ans. They may be assured of his fauour and fatherly care ouer them, the direction of his spirit, their growth in grace, and perseverance to the end. 1. Ioh. 3. 13. Ioh. 1. 12. 1. Tim. 4. 10. Mat. 10. 30. Psa. 143. 10. Col. 1. 9. 10. Phil. 1. 6.

Expos. 1. It is first of all to be obserued that none of these priuiledges can be enjoyed without great strife and labour. 1. Cor. 16. 13.

2. Not onely some vncertaine hope, or dimme sight of Gods fauour, but assurance

Q

rance therof may in this life be obtained, Iob 19. 25. 2 Cor. 5. 1. 2 Tim. 4. 8. and 1. 12. for the Scripture exhorted vs to make our calling and election sure, 2 Pet. 1. 10. layeth many sufficient grounds of assurance, 1 Ioh. 4. 13. and 3. 14. Phil. 1. 6. and propoeth diuers examples of them, who haue attained thereunto, Rom. 8. 34. 38. 39. Luke 2. 29. Heb. 11. 9. 10. This is a rare and precious priuiledge, because it may constantly be inioyed with an increase thereof, Hos. 13. 14. Malac. 3. 6. 1 Thes. 4. 1. 10. is alwayes accompanied with ioy vspeakable, and sweete contentment, Cant. 1. 1. Psa 4. 6. 7. Ioh. 8. 56. 1. Pet. 1. 8. and the longer it is possessed, the sweeter it is; daintie meates may become loathsome, but we cannot surfet of Gods fauour, Psa. 17. 15.

3. God would haue his children know that in euery state he will saue and vphold them; Ps. 9. 10. and 32. 6. 7. euen when his wrath doth burne against his enemies, Esa. 33. 4. 5. 6. and 27. 7. 8. he will teach them the good way which they ought to follow, Ps. 25. 12. 14. Pro. 3. 32. giue his angels charge ouer them, carie them in his bosome, Ps. 91. 11. 12. &c. The amiable

ble, sweet, and comfortable titles that Christ giueth to his Spouse, calling her my loue, my doue, my sister, my spouse, my vndefiled, doth shew what great regard he hath of euery Christian. Can. 1. 8. 9. and 2. 14

4. The seruants of Christ are exhorted and commaunded, to grow in grace and godlinesse, 1 Thess. 4. 1. 10. Col. 1. 10. there are patternes of holy men left vnto vs in Scriptures, that haue growne rich in wisdom and holinesse, Reuel. 2. 19. what God commaundeth in the Gospel, that Christians should belecue he will enable them to doe. Ioh. 6. 63. 1 Ioh. 5. 3. & what ordinarie grace any of the faithfull did obtaine, the same may all the faithfull looke for, Zach. 12. 10. Eph. 4. 4. 2 Pet. 1. 1. if it be for their good, Ro. 8. 28. for they are all vnder the same couenant, haue the same redeemer and sanctifier, & haue the same promises made vnto them. 2 Cor. 6. 18, 1 Tim. 2. 5 6. Ephes. 4. 30. & 2. 12.

Q. What other priuiledges doth God afford vnto them?

A. They are kept^{vv} from, comforted in, and deliuered out^x of many troubles, taught

taught to vse all estates aright, ^cpreserued ^z from ⁷ foule offences, enabled ⁸ to ^arise againe, if they ^bfall, instructed to ⁹liue godly, and haue ^cpossession ¹⁰ of the world. w Psal. 32. 10. Act. 16. 27. ^xProu. 11. 8. ^yLam. 3. 27. Phil. 4. 12. ^zLuk. 1. 6. ^aPsal. 37. 23. 24. ^bEph. 2. 10. ^cLuk. 8. 15.

Expos. 5. The godly shunne the sinnes which others follow with greedinesse, Gen. 39. 9. and 42. 18. Neh. 5. 15. Iob 31. 1. order their affaires with godly wisdom, Act. 23. 6. and 22. 26. and 18. 11. with 19. 37. and foresee the euil to come, and hide themselves, Prou. 22. 3. and 26. 12. therefore they are preserued from many troubles that others fall into; and yet for want of care and watchfulnesse, they often draw on small greife vpon their heads, from which they might be free, if they would carefully subdue their passions, and looke vnto their wayes. Can. 5. 2. 3. 4. 5. 6. 2. Sam. 11. 2. 3. Psal 51. 8.

6. In prosperitie the godly are taught to edifie themselves, Act. 9. 31. to walke in meekenes, lowlines, feare, and comfort of the Lord, doing good, Iob. 14. 15. 21. 24. in aduersitie, to be humble, patient, pray.

pray. 1. Pet. 5. 6. Iob. 1. 22. Psalm. 39. 9. and 30. 7. 8. growe out of loue with this world, 2. Cor. 5. 1. 2. 3. 4. prize the Lords fauour, Psal. 73. 26. 28. cleaue close vnto God, examine their hearts, and reforme their wayes. Lam. 3. 40. Zeph. 2. 1. Esa. 27. 9. In their callings to take triall of their wisedome, faith, sinceritie, loue of righteousness, and patience, and so to goe about the same with hearts affecting the things that be aboue. Psal. 112. 5. Gen. 31. 38, 39. 40. Gal. 5. 22. Gen. 17. 1. 2. Zach. 8. 16. Luk. 21. 19.

7. If the godly be ouertaken with some reproachfull euil, Gen. 9. 21. and 19. 33. it is not ordinarie. Rom. 8. 1. 2. Cor. 5. 7. but for a time, Pl. 37. 34. when they haue cast off their armour, and neglect their watch, 2. Sam. 11. 1. 2. Mat. 26. 40. 41. the Lord suffering them to fall, to let them see their weakenes, correct their carelesnesse cure in them pride of heart, & contempt of others, and ordering their slips for the glorie of his great name, the comfort of the weake, and the good of the parties fallen, after that by repentance he is risen againe.

8. The righteous may fall, but the

Lord will not suffer them to perish, Ioh. 10.28. Christ hath prayed for them, Ioh. 17.20. Luk.22.32. the immortall seede abideth in them, 1. Ioh.3.9. the spirit of God doth quicken them, Rom.8.2.11. so that afterward they take heart and courage againe to fight against sinne and Satan; therefore they can neuer be vtterly vanquished, though for a time they be throwne downe. 2. Cor.4.8.9.

9. If the faithfull seeke vnto the Lord, he will teach them with delight and comfort to liue godly in all places, and callings, Prou 2. 3. 4. 9. Esa. 30.21. but yet they shall finde the flesh rebelling against the Spirit, Gal. 5. 17. Psal.42. 5.11. that they might not trust to themselues, but in the Lord, Prou.3.5.6. no longer liue, then finde need to pray, Lord strengthen me, 1. Thess.5. 17. be thankfull to God for the mercies they haue receiued, Psal. 54.6.7. not triumph before the victory, nor walke in securitie, as though they had no enemy, 1. Pet.5.8.9. and that by how much the fight is more painfull, sharp, and difficult, by so much the victory should be the more delightfull, sweet, and glorious. Rom. 16.20. Reu. 12.10.

10. The

with an Exposition upon the same. 229

10. The word of God is possessed when it is received truly as our owne, is kept and laide vp safely, as a treasure in our minds and hearts, so that we haue it in readines, for our direction and comfort, and doth rule over vs with an holy and vniuersall soueraigntie. Luk. 2. 51. Col. 3. 16. 17. Psal. 119. 111. 112. 33. 34.

Q. Doe all the godly, or any at all times enjoy all these priuiledges?

An. No: some are ignorant of them, not beleeuing, or at least faintly beleeuing that there are such; others are carelesse, who prize not and so take not pains for these things as they ought.

Q. What other hinderances doe deprive Christians of these priuiledges?

An. ^d Inordinarie passions, as feare, anger, selfe-loue, pride, loue of pleasure, cares of the world; and earthly incumbrances, and inconstancie in good duties; temptations also to distrust, doe keepe vnder many. ^d Iam. 4. 1. 2. 3.

Q. How should a man bridle and reforme these unruly passions?

A. Let him highly esteeme a Christian life, pray earnestly, see himselfe most a-

Q 4

gainst

gainst the corruptions that be strongest in him, shun the occasions of sinne, hide the^e commandement in his heart, and apply^f the death of Christ for the killing of corruption. e Psalm. 119. 51. f. 1. Ioh. 5. 4.

Q. How may a man overcome his temptations to distrust?

An. He must not give credits to Satans suggestions against Gods truth, but consider of Gods^h powerⁱ, goodness,^k unchangeableness, former^l mercies, and free^m grace in giving vs his sonneⁿ: so that weakenes, unworthines, want of feeling comfort, should not dismay him. g Mat. 4. 3. 4. h Matth. 8. 2. Esa. 40. 2 8. i Psalm. 51. 1. 2. k Ier. 31. 3. l Psal. 77. 11. m Rom 5. 8. 9.

11. God is in power all-sufficient, so that he can helpe vs, Eph. 3. 20. and in loue euerlasting, Ioh. 13. 1. 2. Thess. 2. 16. Ier. 31. 3. seeing then he hath once loued vs, we may be assured that he will neuer leaue vs. Phil. 4. 19.

Expos. 12. God giues Christ to them that are lost in themselues. Esa. 61. 1. 2. Match. 9. 12. 13. and the weake as well as the strong are partakers of his merits, 1. Ioh. 2.

1. Ioh. 2. 1. strength of grace in vs, and soundnes of a Christian conuersation, is not the roote of comfort; neither should weaknes, and vnworthinesse in vs breede doubting of our saluation, Heb. 10. 22. The ground of all comfort is, that God of his free grace hath giuen his Sonne to vs miserable sinners, euen to as many as beleue in him, 1. Ioh. 2. 2. and 10. 3. 16. & the weake faith doth lay hold vpon Christ as truely, though not so comfortably, as the strong doth. 1. Ioh. 2. 12. 13. 14.

Q. What else must be done?

A. Consider what promises the Lord hath made, toⁿ keepe and vphold vs, what^o encouragements he hath giuen vs to beleue¹³, and how acceptable a thing it is^p that we should so doe. n Matth. 19. 18. Luk. 22. 32. o 1. Ioh. 3. 23. p Matth. 8. 10. and 15. 28. Rom. 4. 20.

Expos. 13. God commandeth, perswadeth, intreateth the thirstie and burdened to beleue, hath bound himselfe by couenant vnto them, Esa. 43. 25. sealed it by the Sacraments, and confirmed the same by oath, Gen. 22. 16. 17. Psalm. 105. 9. Luk. 1. 73. And the deeper our
mise-

miserie is, the more we glorifie his name by resting vpon him for succour, Psal. 22. 1. Rom. 4. 18. 20.

Q. What other things is to be learned for the ouercomming of these temptations?

A. We must iudge our selues^a not by present¹ feeling, or by our owne^r discerning the fruits of grace, but by that which we^f haue felt, and the^r fruits of grace which appeare to others. q Psalm. 116. 11. Psal. 13. 1. r Psal. 51. 10. f Psal. 77. 11. t 2. Cor. 2. 10. 11.

Expos. 14. A man may haue faith that feesles not comfort and grace, that sees not the fruits of grace, Psalm. 22. 1. and 77. 8. 9. The soule is sometimes sicke, Ezek. 34. 4. 16. Cant. 3. 5. and sometimes in a swoond, Cant. 5. 6. sometimes we iudge amide of our estate, Psal. 116. 10. 11. and 77. 10. obseruing what motions we haue to euill, but not how we resist them, supposing we haue no grace, because we haue not what grace we desire, or because we finde not our selues at all times alike affected, and comforted, or else we want what others haue, or we conceit them to haue; whereas God giues not all graces to one man, nor to
all

all in the same measure, Ephes. 4. 7. Zach:
12. 8. And also it is the propertie of men
in affliction, to admire small things in o-
thers, and denie great and many graces
in themselves. Likewise the violence of
desire causeth that which is much in
comparison to seeme nothing. Satan
works vpon the timorous disposition of
some, and perswades them that they haue
fearefully consented to those suggesti-
ons which they alwaies abhorred, and in
which they neuer tooke delight: or that
they wilfully offend, when some sinnefull
motions arise in their hearts, to which
they doe not consent, but which they re-
sist, praying to God for forgiveness and
assistance: and because we in temptations
want one grace which accompanies
faith, to wit, ioy, Ioh. 8. 56. 1. Pet. 1. 8. we
conclude that we haue no faith at all,
whereas faith and ioy be not insepara-
ble companions, Iob. 13. 15. Heb. 11. 1.
Psal. 77. 2. 3. the violence of temptation
hindring the sense of mercie, when God
doth not withhold comfort; for which
causes we must not ouermuch trust our
selues, or credit our feeling, but giue
credit, to the testimonie of the godly
and

and faithfull.

Q. What may be a further helpe beside?

A. It is good to examine our ¹⁵ hearts, & vse the aduise^v of others: but we must know withall, that groning after and^x labouring to rest our wearted soules vpon the promises of grace, being neuer satisfied vntill our doubtfulnesse be removed, will bring a good end. u Psal. 4. 4. w 1. Thel. 5. 14. x Mat. 11. 28.

Expos. 15. God with-holderh or withdraweth comfort sometimes, by reason of some secret sinne not yet repented of, or suffereth Sathan to buffet vs that we might more seriously repent of some corruption, Iob. 40. 3. 4. 5. 6. with 42. 6. 2. Cor. 12. 7. And hereby the Lord doth correct our not prizing comfort at a high rate. Cant. 5. 3. 4. 5. our forgetfulnesse to praise him for it: we ought therefore wisely to make triall of our wayes, neither sparing any sinne, nor censuring that to be sinne which is iust and lawfull, not making light account of any sinne, nor yet calling our repentance into question, because some things haue been amisse, or we haue not attained to perfection.

Q. Dat

with an Exposition upon the same. 235

*Q. Doe the fruites of the spirit alwaies
appeare in the faithfull?*

*A. No: they are^y obscured in our first
conuerſion, in the dayes,¹⁷ of² ſecurity
when we^a leaue our firſt loue¹⁸ in time
of^b temptation¹⁹, or ſome²⁰ relapſe^c in-
to ſinne.^y Luk. 5. 37. 38.^z 1. Cor. 3. 1.
^a Reu. 2. 4. ^b Pſal. 6. 1. 2. 3. ^c Pſa. 51. 10.*

Expoſ. 16. At our firſt conuerſion wee
are as new borne babes, who haue the
truth of mans nature, but the perfection
of it groweth with age, 1. Cor. 3. 1. Heb.
5. 13. Our knowledge is ſmall and con-
fuſed, Pſal. 73. 22. and 119. 33. 34. 100.
our ſight of Gods loue dimme, many
doubts ariſe in our minde. Luk. 24. 38.
becauſe of our weakenes and vnworthi-
nes, many luſts are vntamed, we are vn-
experienced to put on or weare the
Chriſtian armour: and therefore are oft
foyled of our aduerſaries. Some few at
their firſt conuerſion, abound in the
fruites of the Spirit more ſenſible, that
they might be prepared for ſome future
combates, wherein God will ſet them
forth to be examples to the weake. If
our comfort and ioy that wee felt in our
firſt conuerſion be diminished, it is ei-
ther

that by reason of securitie, or remptation. 1 Sam. 11 2. 3. &c. with Psal. 51. 10. Psal. 77. 8 9 10.

17. Good ground will bring forth weedes if it be not tilled, and fire will die if it be not blowne; the graces of Gods spirit will decay if they be not stirred vp by prayer, reading, &c. 1. Thess. 5. 19. 2 Tim. 1. 6. and lusts, worldlinesse, drowlines, &c. will creepe vpon the best, and ouergrowe them, if they be not diligent to keepe them vnder, and roote them out, Luke 21. 34. 35. 36.

18. As our loue to God doth decay, so the sense and feeling of Gods loue to vs doth die, and decay also, Reu. 2. 4. 5. When our loue to God is abated, the spirit of God, which is the comforter of the heart, and the stirrer vp of that ioy which passeth all vnderstanding, is grieved, Eph. 4. 30. our faith is weakened, 1 Tim. 1. 5. our prayers must needs be cold and faint, we must needs be dull, heartlesse, vncheerefull, even a burden to our selues, vntoward to any holy duty, Ps. 119. 174. for loue is the wheele of the soule, and first affection, Deut. 6. 5. Matth.

Matth. 22. 37. if that be disordered, no other can be of a right temper.

19. In time of temptation, the minde is full of disorder and confusion, and the heart of feare, Exod. 6. 9. Psa. 77. 2. 7. 8. 9. 10. as the aire is troubled in a tempestuous season, many mysts being cast betwene the eie of our vnderstanding, and the promises of God, as clouds that obscure the sunne, Satan hauing then leaue to trie and buffet vs. By temptations we are fitted to grow in grace, Psa. 32. 4. 5. thereby also the graces of Gods spirit in vs are tired, Rom. 5. 3. Iam. 1. 2. 3. but it is no fit season for vs to discern or iudge of them.

20. When corruption getteth ground, grace must needs bee weakened, for thesetwo are opposite the one to the other.

Q. How should a man recover out of a relapse?

A. By speedie^d consideration²¹ of what he hath done, renewing his repentance with sorrow and shame, ^c bewailing his sinne before God, reforming his life, and laying hold vpon the promises of mercie. ^d Rev. 2. 5. ^e Ier. 31. 18. 19.

Expos

Expos. 2 1. Such as haue fallen into some grosse sinne after repentance, must not vtterly despaire, 1. Ioh. 3. 23. Esa. 55. 1. Matth. 11. 28. for the Prophets call vpon wicked reuolters from God to repent, and promise them pardon, Esa. 1. 18. Ier. 3. 1. 12. 13. 14. &c. and in the Law, sacrifices were daily offered, not onely for ignorances, Leuit. 5. 15. 17. but sinnes committed willingly, and against conscience, Leuit. 6. 1. 2. 3. wee are commanded daily to pray for remission of sinnes, without exception, Luk. 11. 4. no sinne is vn pardonable, but the sinne against the holy Ghost, Matth. 12. 31. 32. Mark. 3. 28. 29. from which a man that sinnes grossely after repentance may be free. God is able to heale the later wound with sinne makes, as well as the former; Hos. 14. 4 without Christ no offence can be forgiven, and in Christ all offences may be done away, 1. Ioh. 1. 7. Mercy in vs is as a drop of a bucket, in comparison of that infinite sea of mercy which is in God: if by his commandment man must forgive his brother seuentie times seauen times, will not hee forgive them that humble themselves before him? Mat. 18.

18. 21. 22.

Q. What priviledges doe the godly enjoy as soone as this life is ended?

A. Their glory then begins: for their bodies remaine²² in the^f graue, as in a bed of spices, and their soules being perfectly^g freed²³ from sinne, are receiued into heauen, to the beholding^h of God, and Christ immediately. 1 Thel. 4. 15. g Reuel. 14. 13. 1. Matth. 5. 8. 1 Cor. 13. 12.

Expos. 22. Death seperates the soule from the bodie, but it doth not seperate the soule or body of the godly from Christ, Rom. 8. 38. 39. 1 Cor. 3. 22, and 15. 54. 55. 56. Phil. 1. 21. when the bodie lieth in the graue, and is dissolued into dust, it is yet vnited vnto Christ, Io. 15. 5. Eph. 5. 30. and doth expect and looke for a future and glorious change. 1 Cor. 15. 38. 42. 43. 44.

23. From the guilt and dominion of sinne, the godly are deliuered in this life, 1 Io. 1. 9. not from all staine thereof; but after this earthly tabernacle is laid downe, they are deliuered from all sinne, sorrow, and care, Reu. 21. 4. 27. and are receiued into heauen to be with Christ, inioying the glorious presence of God,

R

1 Thess.

1 Thess. 4. 15. 17. seeing him not by faith obscurely, 2 Cor. 5. 7. as it were through a glasse, 1 Cor. 13. 12. as the Saints doe in this life, but by sight, and face to face, immediately or without meanes. Psal. 17. 15.

Q. if this be the State of the Godly, what shall become of the ungodly?

A Their bodies shall rotte in the²⁴ graue, and their soules are iudged unto^k euerlasting wee, 1 Gen. 3. 19. k Luk. 16. 22. 23.

Expos. 24. Death is a curse to the wicked, Gal. 3. 10. 13. with Ioh. 3. 16. and so is their rotting in the graue, because they are not in Christ, 2 Cor. 5. 17. although to the senses there is nothing befalls the bodies of the wicked, which befalleth not the bodies of the godly, Eccle. 9. 2. The wicked shall indeede rise againe, but it is to further condemnation. Ioh. 5. 29.

Q. When shall the happinesse of the elect be consummate?

A. At the dreadfull day²⁵ of iudgement, and the generall resurrection. Psal. 17. 15.

Expos. 25. The soule in heauen doth
retaine

Exposition upon
naturall desire
either can the
every way com
it: Of the h
be three degr
tion, Matth. 5
cond at death
almost perfe
1. Thess. 4. 17
shall be iudge
the Lord
who shall co
like manne
with a the
Archange
God, most r
mable mult
13. 42. & 17
4. 17.
The decre
wer, is con
holy Ghost,
st, promulg
gement bel
our, as God
5 22. 23. Ro
judged at hi
our redempti
R 2

Retaine a naturall desire to be vnited to the body, neither can the happines of the soule be euery way compleate and perfect without it: Of the happinelle of the elect there be three degrees, one at their first conuerſion, Matth. 5. 3. 4. 5. Pſal. 52. 1. 2. the ſecond at death. Apoc. 14. 13. the laſt and moſt perfect at the day of iudgement, 1. Theſſ. 4. 17.

Q Who ſhall be iudge at that day?

A. Chriſt, ²⁶ the Lord and king of the Church, ¹ who ſhall come in a moſt glorious and viſible manner, ^m Deſcending from heauen with a ſhoute, and with the voyce of the Archangell, and with the trumpet of God, moſt royally, ⁿ attended with innumerable multitudes of mighty angels. 1 Act. 10. 42. & 17. 30. in 1. Theſſ. 4. 16. n 2. Theſſ. 1. 7.

Expoſ. 26. The decree of iudging, and iudiciarie power, is common to Father, Sonne, and holy Ghoſt, Gen. 18. 25. but the viſible act, promulgation, and execution of iudgement belongeth to Chriſt our Mediatour, as God and man; Act 17. 13. Joh. 5 22. 23. Rom. 14. 10. 11. 12. who being iudged at his firſt comming to worke our redemption, ſhall at his

second appearing, come to iudge, this being the last act, and accomplishment of his kingly office, 1. Cor. 15. 25. 26. 27.

Q. When shall Christ come to iudgement?

A. He will most surely come, but the time is o^r unknowne, that we might ever watch, and prepare for his coming. o^r Matth. 24. 36. p^r ver. 42.

Q. Whom will he iudge?

An. His elect and ^q chosen, and all there enemies, both euill^r angels, and wicked men. q^r 2. Cor. 5. 10. 12. Pet. 2. 4. Iud. 6.

Q. Seeing many of Gods elect people, and wicked men are rotted in their graues, how can they be iudged?

A. The verie same^s bodies¹⁷, that at any time died, shal by the power of God be raised vp, and their soules be united to them, inseparably to abide together for euermore, (1. Cor. 15. 42. 43. 44.

Expos. 27. Iustice requireth that the same bodies which ioyned with the soule, in working good or euill in this life, should be raised vp to share with the soule at the day of the Lord. Rom. 2. 5. 6.

Q. What

with an Exposition upon the same. 243

Q. What are we to beleue concerning those who shall be found alive at the coming of Christ?

An. They shall be^e changed in the twinkling of an eye, and so presented before^e the iudgement seate of Christ. 1. Cor. 15. 51. 52.

Expos. 28. The meanes whereby quick and dead shall be gathered to iudgement, are the powerfull voyce of Christ, Ioh. 5. 28. and the ministerie of Angels. Mat. 13. 40. 41. the brute and senselesse creatures surrendring vp their dead. Reu. 20. 13.

Q. In what manner shall he iudge them?

A. Most^{ly} strictly, both in respect of the^v persons iudged, and the things for which: but yet he shall iudge most^v righteous iudgement, u 2. Cor. 5. 10. w Act. 17. 31.

Expos. 29. Euery man must appeare in his owne person before the iudge, Rom. 14. 12. Reu. 20. 12. and giue an account both generally as a man, or a Christian, and specially as a Magistrate, Minister, Maister, Seruant, &c. for all the things which he hath receiued of the Lord, and for all the things which he hath done; euen all thoughts, words, and actions, Iob.

34. 11. Psal. 62. 12. Prou. 24. 12. Ezek. 33. 20. Rom. 6. 2. Cor. 5. 10. 11. 1. Pet. 1. 17. Apoc. 22. 12. we should therefore be conscionable, patient, and watchfull, taking care that all our actions here be approued by the word of God. 1. Thess. 4. 18. 2. Pet. 3. 11. 14.

Q. What shall be the issue of this iudgement to the wicked?

An. Euerlasting ^x *perdition from the presence of the Lord, to all those who ignorantly or wilfully contemne the Gospel,* ^x 2. Thes. 1. 7. 8. 9.

Q. What shall be the issue hereof to the godly?

A. Cleare ^{3o} *vision of God and Christ, endlesse* ^{2o} *communion with them, euerlasting* ^a *peace and glozie, both in soule and* ^{3o} *body, in fuller measure then the heart of man can now apprehend, or any of the Saints enioyed before.* y 1. Ioh. 3. 2. 2 Ioh. 17. 24. Phil. 1. 23. a Matth. 25. 34.

Expos. 30. Spirituall or supernaturall blessednesse of the Saints, is the immediate fruition of the chiefe, perfect, sufficient, and vnchangeable good, euen God in Christ, Matth. 5. 8. with 19. 17. 1. Thes. 4. 17. Matth. 25. 34. who of his meere good-

goodnesse doth giue himselfe vnto his Elect, to be seene, loued, and possessed; that is, to be inioyed by them. The means by which God is inioyed, is the vnderstanding, will, and affections; the minde clearely and immediatly beholding God in Christ, and his exceeding glorie and goodnes, as it were face to face, Exod. 33. 20. 1 Cor. 13. 12. 2 Cor. 5. 6. 7. 1 Ioh. 3. 2. and the will with as great loue and ioy, imbracing that infinite good, as there is knowledge thereof in the mind, Reu. 19. 3. 4. The Saints in glorie doe not absolutely see God as he is in himselfe: for that which is infinite cannot be comprehended of that which is limited; but God doth manifest himselfe vnto them, so far forth as a creature is capable for to know him, Psa. 16. 15. And to the end that the Saints should be fully contented, and not waxe dull at the glory of so great a light; God doth perfect the powers of the soule, perfectly repaire his Image in his Elect, and by his power enlarge the capacitie of the soule, so farre as the nature of man will beare, 1 Io. 3. 2. that it might alwayes be fully satisfied with the beholding of him, and that without wearinesse
at

at any time, Psal. 17. 15.

31. The subject of happinesse, is the whole man, Reu. 20. 6. and 22. 14. therefore in this estate of blessednesse, the bodie is vnited to the soule, and laying aside corruption and mortalitie, is changed into an incorruptible, immortall, and spirituall bodie, like to the glorified bodie of Christ our Sauionr, 1 Cor. 15. 41. 42, 43. 1 Ioh. 3. 3. whence followeth perfection of the whole man, conformity, with God, vnspeakeable ioy, and endles glory. Reu. 22. 5.

FINIS.

the
c-
o-
e-
p-
e-
die
42,
re-
ry,
ls



Lawrence Dyar.

